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Jesus movement in Israel successfully managed by Jewish missionaries

By ARTHUR GARMAISE
CJN Israel Correspondent
TEL AVIV-

Jewish money, energy and ingenuity is apparently achieving in six months what Christian missionaries have been unable to reach in 600 years in Israel: a conversion rate of Jewish youngsters in their late teens and early 20's at the rate of one every six hours.

Arthur Garmaise

Shaul Maizlish, writing in the Bar Ilan student paper Bat Kol, reports that the "Jews for Jesus" movement on Israeli campuses has achieved a membership of over 700 in the six months since August, 1972.

The report says that $6,000 is being spent each month in the all-out effort to convert students and is apparently provided by one Louis Kaplan of Arizona, himself a recent convert. Kaplan is reported to have rented the premises on the Mount of Olives that became the centre for attracting students from the Hebrew University in Jerusalem. He was seemingly above suspicion, well-dressed and well-mannered and the owner had no hesitation in renting to a fellow Jew.

However, after two days Kaplan left and the premises were taken over by Michael and Juanita Rose, key figures in the movement. Other dynamic movers were Jonathan Zacks and Steve Superstein, also from the U.S. whose invitations for an evening of music and good socializing were taken up by the entertainment-hungry young Israelis.

The majority of the converts are reportedly young, indigent Israelis to whom the attractions of warm comfortable shelter and good food as a regular diet, were too much to resist. Having installed themselves in the centre, they became easy prey to its doctrines. Their own Jewish background was minimal and unable to stand up to the devotion and intensity of the others for their cause.

The centres have moved regularly in and around Jerusalem and the adherents are getting more difficult to trace. Till recently, a favorite meeting place for prayers was the Garden Tomb and a new centre is now reported being established in the Dead Sea area. A marriage between two young adherents to the cult recently took place, with the oath being on the Holy Ghost. (Ironic, when one considers that any mention of Christian sacred figures were omitted from Jane Fonda's recent ceremony where the pledge was simply to "try to be honest and keep a sense of humor.")

The report says the movement is active as well on the Tel-Aviv university campus and in Holon and Bat Yam where new 'branches' are reported. There are the beginnings of a counter-movement being reported, with a committee headed by Dr. Zvi Fanton attempting to secure premises in the Old City of Jerusalem as a base against the intense activity there. Arab coffee-houses and eating places are apparently being made available in exchange for passports which the young American Jews conveniently 'lose': they make for unobtrusive meeting places for the new converts and those they wish to draw into the movement. The Fanton committee's hostel will offer an alternative for the lonely youngsters who are easy prey.

The young American missionaries can move from absorption centres to kibbutzim with all the ease accorded young American Olim from whom they are undistinguishable.

The Canadian Jewish news

February 23, 1973 21 Adar Ki Sisa 5733

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North York controversy continuing

By LEWIS LEVENDEL
CJN Assistant Editor
TORONTO-

The split in North York Council over what kind of prayer or secular invocation to use in opening council meetings may be healed at the next regular meeting, but strong doubts have been expressed that this will be the end of the controversy.

Alderman Jack Bedder, a Jew, will move that the secular prayer he has devised be adopted by council. Controller John Williams the storm centre who vehemently denied using the word "Jew" and insists he said "you", is prepared to support it. The Feb. 26 meeting is likely to see a determined effort to bury the issue and get on with more pressing items on the agenda.

Adoption of the Bedder motion would be tantamount to pouring a liberal dose of oil on the troubled waters but according to some off-the-record comments from informed insiders, the division in thinking runs deep in council.

For the record, Controller Barbara Greene, who introduced the motion approved by council for a minute's meditation to replace the prayer, told **The CJN**: "I think there are certainly people who might possibly be a bit prejudiced on council."

Controller J. A. McGivern said he personally thinks "too many wars have started over religion." He observed that "Jews here are more sensitive than on the West Coast where I was brought up as a Roman Catholic."

Alderman John Knox, a leading opponent of the minute of meditation, reacted strongly about the furor.

"What personally upset me was that an atheist could get her point across-that the prayer we have been using could be replaced with another... I will fight any time between religion and no religion. I don't want any-

Cont'd on Page 11.

The happy father of the Bernstein children (right) holds his daughter while the mayor of Lod clutches the sons after the circumcision ceremony. The fifth child of the quintuplets, born in early January, died shortly after birth. The babies have lived in incubators for the first month of their lives. At left is circumcisioner.

Granovsky wants UJWF to change its structure

By GARY LAFORET
CJN Staff Reporter
TORONTO-

Phil Granovsky last week accepted the presidency of the United Jewish Welfare Fund (UJWF) and minutes later urged the organization to alter its current structure drastically to become "a more representative body in our Jewish community."

In his acceptance speech at the annual meeting, last year's United Jewish Appeal campaign chairman said the Welfare Fund, to become more streamlined and representative, should either merge with the Canadian Jewish Congress or implement Bylaw 100 which calls for the establishment of an elected Jewish community council.

"In order that there be a more representative body in our Jewish community, and in order to eliminate the duplication of staff-duplications of money, effort and time-it would appear to make sense that the United Jewish Welfare Fund merge with Congress," said the 52-year-old president of Atlantic Packaging.

Granovsky told the 275 present at Beth Tzedec Synagogue that such a move would probably never take place because "some people in Congress-small in number but strong in influence..." would feel threatened by it.

"Second best," he said, "is the implementation of Bylaw 100 or a revised and updated bylaw. I pledge to you that, failing a merger, I will do everything I can during my term to bring about such implementation."

Contacted Thursday by The CJN, David Satok, chairman of Congress' Central Region, said he opposed a merger when it was first proposed several years ago and his thinking hasn't changed.

He said he felt both Congress and the Welfare Fund were most valuable as separate entities and shouldn't be altered at this time.

"I think we fall into the trap of slavishly following American forms of Jewish self government that are not necessarily right for Canadians," he said.

In his far-ranging, low-key address, Granovsky also recommended that the UJWF broaden its base of support for Jewish education in Toronto.

"It has been my stated opinion that some Jewish education is better than no Jewish education and, if we support education as we have, and as I think we should, then we should support to some degree all Jewish education."

He said the additional funds needed for financing more schools could come from the United Community Fund and also from higher donations from corporations which he said are currently giving only 1.3 per cent of profits.

"This is appalling when you consider that the tax department allows 20 per cent as tax deductible," said Granovsky.

The new president also called for a more determined effort to obtain funds from the provincial and federal governments.

In addition Granovsky announced he would fulfil a dream of retiring Fund president Harry Wolfson by establishing a priorities committee to "avoid spinning wheels as we have for too long now."

1973 UJA-ISF campaign chairman Al Green reported to the meeting "with mixed emotions" saying that so far he was pleased with the contributions he had seen but not the attitude of a few contributors.

"On the balance side, I think we're doing very well. But on the emotional side I don't think we're doing very well."

He added: "Instead of doing what we have to do, we sit back and say 'What did the other guy do?'. It doesn't matter what the other guy did."

Phil Granovsky

Announcement

Sol I. Littman has relinquished his position as Managing Editor of **The Canadian Jewish News**, it was announced by the CJN Board of Directors. He is succeeded by Ralph Hyman, who has been Editor since December, 1971. Mr. Hyman will continue to hold the title of Editor.

Douglas G. Gibson, who was appointed the newspaper's Advertising Manager last October, has been given the additional responsibility of Business Manager.

Cuban community of Jews is dying, Becker reports

From our Quebec Bureau
MONTREAL-

There is growing evidence that Cuban Jewry is a dying community, with a death rate that exceeds its birth rate, reports Lavy Becker, consultant on inter-community affairs for the World Jewish Congress.

"Unless there are radical changes in general Cuban policies, there will probably be no community by 2006-100 years after its birth. Within our own lifetime we are witnessing the rise and fall of a Jewish community," he said, following his visit to the island recently.

Becker said the community's decline can be attributed to a series of socio-political circumstances which reduced the flourishing community of 14,000 in 1950, to less than 1,730 in the present decade.

The largest number of Jews left voluntarily after the revolution, he added, since they recognized themselves as entrepreneurs of the middle class. They felt there would be no future in a country where all enterprises were nationalized under a Communist system of government.

Those Jews who remained behind, he continued, were either elderly or had intermarried "while others approved of the political developments caused as a result of the revolution."

Becker also visited Cuba to ensure that the community receives special Passover foods, foods which are permitted in Cuban law under a relgious dispensation.

The five synagogues in Cuba-two Ashkenazim, two Sephardim, and one Reform, are still functioning, despite the fact there are no rabbis or religious instructors.

"The standards of Jewish life are slowly lowering," said Becker, "because knowledgeable leadership is hardly available. Moreover, there is still a desire to immigrate, and once Cuba lifts its ban, I'm sure more Jews will want to leave.

He said world Jewry should be concerned about the rise and fall of the community from a historical point of view, and that efforts will be made through the World Jewish Congress to gather the archives in order to record this phenomenon.

Lavy Becker

Canada, Israel sign agreements for hydro works

Special to the CJN
OTTAWA-

The close economic ties between Canada and Israel were further strengthened this week when the Export Development Corporation (EDC) agreed to provide long term financing of $24.6 million to support the sale of Canadian capital goods and services to the Israel Electric Corporation.

The agreements signed in Ottawa will aid the electric corporation to develop thermal power stations at Ashdod. The agreements cover two transactions. The first, between EDC and Bank Hapoalin B.M., Tel Aviv, one of the largest banks in Israel, provides $22 million for Canadian purchases required for the Eshkol "D" station.

At the same time a supplement agreement was signed between EDC and the Industrial Development Bank of Israel Ltd., to provide a further $2.6 million long term financing for additional capital goods and services necessary to complete the Eshkol "C" power station.

The signing of the agreements was carried out by Trade and Industry Minister Alastair Gillespie, and Theodor Meron, ambassador of Israel to Canada. Meron praised the role of EDC, declaring that it has performed an important role in the encouragement of Canadian exports to Israel.

Accused spy visited Syria twice, counsel for Israeli tells court

HAIFA (JCNS/JTA)-

An Israeli court was told here recently that Ehud Adiv, one of two Jews accused of being a member of a Syrian spy and sabotage ring, had visited Syria and had met with a Syrian master spy in Athens.

Itamar Hacohen, counsel for the native-born former Israeli paratrooper, said he had submitted depositions in which his client admitted meeting the Syrian spy Habib Kahwaji in Greece and passing on secret information. Hacohen said Adiv also admitted visiting Syria twice in 1971 and 1972.

Adiv is currently one of 32 suspects-Jews and Arabs alike-who have appeared in court charged in connection with the spy ring.

Despite his admission of the visits, Adiv pleaded not guilty to charges that he trained in Syria in the use of firearms and explosives. Hacohen said that during Adiv's 10 days in Damascus he had written a paper on Israel's political and economic conditions.

Dan Vered, a 28-year-old former Kfar Saba mathematics teacher, the second Jew accused, complained through his lawyer, Ram Caspi, that his instructions to the defence had been confiscated by the authorities and that his privileged communications with his lawyer had been violated.

Caspi said that he could not plead until Vered's written instructions were returned and he could give his replies, and the three judges agreed to the submission of his pleas at the next court session.

Four Arabs were also charged. Daoud Turki, a 45-year-old Haifa bookseller, accused of being the head of the local Syrian spy network, said through his lawyer, Yaacov Hagler, that he pleaded "Not guilty."

Anis Karawi, 28, of Shfar Am said that he admitted certain matters in the indictment, but he pleaded "Not guilty."

Simon Hadad, 36, of Ibtin, a former teacher, said that he was still consulting his lawyer, but he pleaded "Not guilty."

Cont'd on Page 12.

Rasminsky's comment:

'More Jews now in civil service'

By MARK MEDICOFF
CJN Quebec Bureau Chief
OTTAWA-

Louis Rasminsky, recently retired head of the Bank of Canada, says Canada was "rather slow" in recognizing and tapping Jews for the country's public service "but this has changed rapidly in the last number of years."

The change has come about because "the old shibboleth of 'divided loyalties' is practically gone," he told a tribute dinner given by the Ottawa Jewish community Sunday to mark his retirement after 12 years as governor of the Bank of Canada.

He said he looked over the 1961 directory of public servants and found only two prominent Jewish names Now, he added, there are over 20 names, including a cabinet minister, a supreme court judge and heads of important boards.

Speaking in the typically deliberate Rasminsky style, he continued: "The government is realizing that the human heart is great enough to encompass many loyalties, and is capable of deep attachments to a wide variety of causes and institutions."

In what was a warm exchange of recollections and reminiscences, Louis Rasminsky was presented with a hand sculptured silver torah beast, etched with the inscription 'the crown of a good name.'

"Lou is a man that has a lot to be humble about," quipped Canadian Jewish Congress president Sol Kanee. "Every Canadian with over 99 cents in his pocket carries his calling card."

Rasminsky recalled the time when he was first appointed to govern the bank, during a bitter period of controversy between the Diefenbaker government and the then Governor James Coyne.

"You will remember that the stock of the bank was low, and relations with the general community were very bad.

"It was obvious that we were going to have a hard time, and I hesitated about taking it on."

The Montreal-born Rasminsky praised the Ottawa Jewish community for its goodwill and support during the turbulent era of the bank's growth.

WORLD NEWS

BANK OF ISRAEL TO FEATURE ANNIVERSARY COINS

JERUSALEM–

Israel's 25th Anniversary official mintmarked sets, comprising the country's six currency coins (1 agora, 5, 10 and 25 agorot, 1/2 and 1 lira), will be released March 1. The sets are issued by the Bank of Israel and distributed by the Israel Government Coins and Medals Corporation, Jerusalem.

According to Rafael Aldor, North American director of the corporation, only 100,000 sets are to be struck this year, the same as in 1972. Since 1973 is Israel's 25th anniversary year, the coins will have three features distinguishing them from the regular 1973 currency coins: a tiny Star of David mintmark, a special inscription, in Hebrew on the obverse: "Israel's 25th Anniversary" and, all six denominations will have a uniform silver-like appearance, since five coins will be struck in cupronickel (three of these are regularly made of brass) and one in aluminum.

No wallet type specimen sets will be issued by the Bank of Israel this year, as had been done in 1970, 1971 and 1972, says Aldor. However, as a special silver anniversary gift, a free set of the six 1973 currency coins, in a small vinyl bag, will be distributed with every purchase of three mintmarked sets. This has been done so as to enable collectors to obtain this year's regular currency coins.

Archeologists uncover swastika at Ein Gedi

JERUSALEM–

A mosaic depicting a swastika, the first to appear prominently in an ancient synagogue decoration, has been uncovered at Ein Gedi by archeologists of the Hebrew University and the Government Antiquities and Museums Department.

It was found in a mosaic pavement dating to the early third century A.D., excavated after the fifth century mosaic pavement of the Ein Gedi synagogue had been lifted and transferred to the Israel Museum in Jerusalem for treatment and conservation.

The third century pavement discovered below bears a black rectangular frame with three squares, one of which is decorated with the large, left-facing swastika. Swastikas as part of decorative composition in synagogues have been known before, but this is the first occurrence of such a prominent one in a Jewish context.

The synagogue is important from an archeological point of view because it reveals the radical changes and developments in the architectural plans of synagogues during a period of more than three centuries (ca. 200-550 A.D.). The expedition plans to lift the early mosaic pavement as well and to excavate the levels below.

The fifth century pavement will be returned to its place after the conclusion of excavations, when the site will be opened to the public by the National Parks Authority.

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Israeli athletes to stay in Olympics

NEW YORK–

Those Israeli athletes who survived the slaughter at the Olympic Games in Munich will remain on the world sports scene to honor the 11 athletes who did not, says Saul Ladany, one of the survivors.

A world champion marathon race-walker, Ladany represented Israel at Munich in the 50-kilometre walk.

"Israel feels that by particpating and succeeding even more than in the past it will honor the 11," he says.

The 36-year-old Ladany, a professor in business administration at Tel Aviv University, is critical of the handling of the terrorist attack by West German officials. He believes there were three options open to them and that they made a tragic mistake by attempting to release the hostages by force.

The first option, Ladany says, would have been to try to ransom the hostages. This was attempted, he notes, but "it is possible that the Germans should have offered a greater sum of money."

The second–and the one he thinks would have had the best chance for success–would have been to lay siege to the apartment in the Olympic Village in which the terrorists captured and held the Israelis prisoner. "This would have made the terrorists realize that they, as well as the Israelis, were hostages," Ladany says. "Arab terrorists are not heroes and when it comes to their own lives, they think many times before really endangering them."

The third option–to try to free the Israelis by force at Munich airport–was "not the best one; I mean it was very bad," Ladany says. "The Germans are not the kind of people we think they are; German efficiency is a myth. What they are is an order-obeying people. The moment a situation changes that is not in accordance with the original plan, they are unable to cope with the situation and the problem."

This, he says, is what happened at the airport.

Ladany believes that the responsibility for protecting foreign athletes lies with the host country. But if the host country is "impotent" or "really inefficient, as happened in our case in Germany, then Israel has to take precautionary measures in order to secure its athletes. I assume that in spite of steps that will be taken in Montreal for the '76 Olympics, Israel will take its own measures," he says.

Ladany also disagrees with Israel's decision to bring the surviving team members home after the massacre, although he stresses that this is his personal view, and not a popular one among his countrymen.

Saul Ladany in action.

Built in secret

Super highway

JERUSALEM (JCNS)–

Israel is cutting a superhighway through the West Bank which will link Jerusalem with the upper Jordan Valley and Galilee and bring Tiberias within less than a 90-minute drive of the capital.

Work has already started on a major section of the road which, at its present point in the valley east of Nablus, is some 10 miles inland from the River Jordan.

From the huge swathe which the bulldozers and tractors have already cleared across an area of several miles, it is plain that the new highway will allow for three lanes of traffic in both directions and will be wider than the motorway which now links Tel Aviv and Haifa.

Despite the fact that this is one of the largest highway projects ever undertaken by Israel, not one word has appeared in the press about its construction and few Israelis are aware of it.

Israel's silence about the highway project obviously stems from the fact that the construction is taking place within a highly sensitive sector of the occuped territories, and has strong political overtones. It amounts to the creation of another, and important "fact" which will have to be taken into consideration in any possible future negotiations with Jordan.

It has to be seen in the context of the establishment of a new Nahal settlement in the hills east of Nablus and several miles back from the Jordan River front where all the previous settlements have been set up, and reported plans for more settlements along the line of hills which lie west of the river.

The road and the settlements are, in fact, in keeping with the "maximalist" interpretation of the Allon plan. This envisages Israeli security settlements along the river and the high points behind it, as well as the demilitarization of the rest of the region.

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Students entering Grades 10 and 11 in September, 1973, may contact the Board of Education for further information, at 781-4688. Inquiries may also be directed to Mr. J. Burke and/or Dr. S. Burack, Principals, Community Hebrew Academy, 3630 Bathurst Street, Toronto 19, Ontario, 789-7471.

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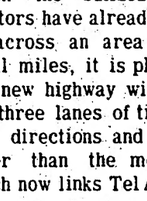

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Federation proposal rejected

By LEWIS LEVENDEL
CJN Assistant Editor

TORONTO–

Shimon Peres admits his proposal for a federal system of government in Israel with Arabs having their own parliament has not met with much acceptance from his fellow cabinet members.

The transport and communications minister, considered the most powerful man in Israel under the age of 50, had recently suggested a federation reaching from the Jordan River to the Mediterranean. But it received "poor acceptance" from the cabinet, he told **The Canadian Jewish News** in an interview during a whirlwind visit to Toronto.

Under his proposal, "every citizen would have the right to be different," Peres commented. Asked about the future of the federation idea, he said, "it is not a matter of time, but of process."

The minister was in Toronto Sunday for the United Jewish Appeal - Israel Special Fund campaign. He spoke twice during the day to community leaders at the Primrose Club and Beth Tzedec Synagogue.

Known in Israel as "the pragmatic optimist," the tall, handsome minister in his mid 40s took time during his day in Toronto to visit the subway and take a two-stop ride. "Clean, economic and impressive" were his comments to **The CJN**.

Considered to be one of the real 'comers' on the Israel political horizon, Peres was asked whether he was interested in the prime minister's job.

"Every Israeli is a candidate for this job, but no one will admit it," he quipped.

In his speech to community leaders, Peres said by the year 2,000, Israel hopes to be close to self sufficiency. And, with the Russian Jews coming out, Israel hopes this creates a natural expansion, he added.

"Israel is now strong enough for the Jewish people to survive, to reproduce itself in numbers and culture... This historic task should be done jointly."

Canada, he observed, is a vast and silent area of thousands of miles. "Despite her vastness, Jewish warmth still exists. Interdependency is the greatest promise for the promised land."

Grade 10 pupils of the Community Academy, directed by art teacher Mrs. Jonathan Miller are researching and creating a biblical zoo for "Shalom-Israel at Yorkdale" scheduled March 22-31 to mark Israel's 25th birthday. During the exhibition, there will be fashion shows. live entertainment, movies and craft demonstrations.

Entry won't be opposed of B'nai B'rith into CIC

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL–

Canadian District B'nai B'rith President Sydney Maislin says he would not oppose B'nai B'rith entering the Canada-Israel Committee, a national public relations co-ordinating body.

"I believe the CIC is a good organization, although there seems to be an awful lot of duplication," said Maislin.

Of the disputes which caused the B'nai B'rith to drop out over a year ago concerned the unilateral issuing of statements. Maislin believes that any statements issued by the CIC must contain the names of the member agencies "because originally the CIC answered en masse for the organizations - we want it spelled out."

The CIC issue came to the fore recently when Canadian Zionist Federation President Phil Givens said he felt confident the B'nai B'rith will once again join the organization, particularly as a result of a "new change in guard" at B'nai B'rith.

Maislin will step down as B'nai B'rith President in May. Toronto insurance executive James Cooper, first vice-president of the district will succeed him. Maislin said he may move into international B'nai B'rith, but it all depends on "how I feel".

Asked if the B'nai B'rith would continue to issue statements in its own name he replied: "We're not going to go out of our way to issue statements for the fun of it. We would like to see the three organizations issue statements together."

"For example", he continued, "if it concerns Israel, the B'nai B'rith would not issue releases before the bodies attached to the CIC approve it.

"One of the problems we objected to," he added, "is when Congress makes statements speaking for all Jews on its own behalf."

B'nai B'rith's refusal to contribute to the funding of the CIC is another issue which caused friction between the Canadian Zionist Federation, B'nai B'rith, and the Canadian Jewish Congress when the co-ordinating group was established over two years ago.

"Funds must be found on our own," said the B'nai B'rith president," and not from the umbrella organizations each group is associated with." He added that if B'nai B'rith came back into the CIC, it would raise special funds for that purpose.

Shafted, says parent body

(From our Quebec Bureau)

MONTREAL–

A group of angry parents from the Hebrew Foundation School in suburban Dollard des Ormeaux say they have been "shafted" by the organized Jewish community in their fight to have the school alloted financial grants.

The school was opened eight years ago at the pre-elementary stage, and in 1970, with an enrollment of 16 students, the foundation began functioning as a day school. Now, the school has 189 students, with classes up to grade three.

Parents pay $400 a year for religious aspects of the instruction, and with seven new classrooms, the school is facing a deficit of $25,000.

"If we had received a grant like we did last year," said Solomon Katz, president of the school, "then we would have met our costs. Our parents are very involved in the school, and many have volunteered as office staff.

"We are also on an excellent consultative basis with the local Protestant school board."

This year the school did not receive a grant from the Association of Jewish Day Schools. "We've been excluded from the Association and we feel some formula could be worked out that will allow us to be eligible."

Ben Beutel, president of the Association, told **The Canadian Jewish News**: "I don't know anything about it."

Katz said the association gave the Hebrew Foundation School an alternative of being assimilated by the United Talmud Torah Schools, a move described by school leaders as 'impossible.'

"If they take over our schools we would lose control, and the parents have built the school from nothing... by sweat and at great expense. It's like our home, we've really put our heart and soul into it. We've tried to define our own references in the school by developing a curriculum that is based on three languages, French, English, and Hebrew."

Katz said the rules set out by the United Talmud Torah would effectively eliminate parental participation "and we'll only have to fight the bureaucracy of a big board.

"Our school should be rewarded for what we've been doing, not destroyed. What we'll do now is work on our own to get public interest status from the government," he added.

Tsur to succeed Shazar?

Zalman Shazar, Israel's 83-year-old president, is due to retire at the end of March - when he will have completed two five-year terms in office. The names of a number of possible successors have been bandied about in political circles, but the strongest favourite, with large support in the ruling Labor Party, is Yaacov Tsur, for many years chairman of the Jewish National Fund.

Aged 66, Tsur was born in Vilna and was educated in Italy and France. In the early days of the state, he served as minister to a number of Latin American countries and was Ambassador to France

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League for Human Rights deserves support in fight against bigotry

Members of the Toronto Jewish community, whose memories go back to the so-called good old days of 30 or 40 years ago, will recall instances of the blatant anti-Jewish prejudice which existed in many areas. In such matters as housing, resort advertising, employment and educational opportunities, the Jewish community certainly lacked equality with its Christian neighbors.

We have come a long way since those times, which is not to say that religious prejudice is no more. Anti-Jewish prejudice still exists, through it is no longer as blatant, and society as a whole looks with disfavor on these pockets of discrimination. We have made slow but steady progress in the matter of legislation which puts into law measures to protect civil rights, and these laws could not have been enacted had there not been consent from the citizens who elect the politicians.

The enlightened climate we enjoy today did not develop without a struggle between the forces of liberalism and the forces of reaction. In Canada, and throughout North America, the fight for social and economic justice for minorities went on without pause. In the forefront of that battle for a democracy free of discrimination was the Anti-Defamation League of B'nai B'rith which is marking its 60th anniversary in 1973. The ADL has a magnificent record of accomplishment in the field of human relations and it is entering on a new decade of service with unflagging zeal.

In Canada, the counterpart of the Anti-Defamation League is the League for Human Rights of B'nai B'rith. Its area of jurisdiction, District 22, is Ontario and everything east of this province. Efforts to develop the ADL in Canada proved disappointing, largely because the Canadian scene differed from the United States one in many respects. Put bluntly, ADL was not meeting Canadian needs, and it was decided to create an entirely autonomous body and call it the League for Human Rights with the Rev. Roland de Corneille as director. He was recently named national director.

The league is completely independent of the ADL in the matter of financial aid and policy, gearing its activities to the Canadian scene and avoiding duplication of the work of any other agency. The task it has set itself is to combat bigotry and prejudice, to obtain fair play for all citizens by educational programs and co-operation with the non-Jewish community. The league puts emphasis on education as a potent weapon in the continuing struggle against injustice suffered by minorities, and this thrust deserves the highest commendation.

The League for Human Rights is well named. Its objectives are those of the ADL in the United States but shaped to the needs of the Canadian scene. It deserves the support of citizens of goodwill, regardless of creed or race, for the fate of all minorities is intertwined, and discrimination against one is discrimination against all.

The kind of peace Egypt wants would put Israel in jeopardy

The news from the Middle East is not all gloomy these days, and that in itself is news. If the word coming out of Cairo is to be believed, Egypt is mounting a diplomatic campaign to get the undeclared war settled by peaceful means. The manner of settlement Egypt wants is not likely to be what Israel has in mind, but if the two sides can be brought to the conference table, that would be progress of sorts.

What Egypt wants is to get the United States and European countries to bring pressure on Israel to yield territories captured in the 1967 war, in return for guarantees that her sovereignty will not be violated. Israel is justifiably suspicious of such promises and is standing firmly behind her oft-repeated statement that she is prepared to come to the conference table without preconditions.

Fears have been expressed by some Jewish leaders in the United States that the end of the Vietnam war would see President Nixon exerting pressure on Israel to give up the conquered territories in return for Big Power guarantees. He is expected to take this up with Prime Minister Golda Meir when she comes to Washington next week, looking for a loan on the order of $500 million. The word is she will get it, but whether there are going to be strings attached to it, is something that only time will reveal. President Nixon has committed himself to helping Israel meet her long-term needs and $500 million in loans and credits must be regarded as a good start towards that goal.

Bulk of the U.S. aid will be for Phantom jets and other military equipment.

Just how far President Nixon is prepared to go, alone or in concert with other Big Power leaders, to get the Middle East conflict resolved, likely will be shown before long. At this point in time, relations between the U.S. and Israel are exceptionally good, probably better than at any time since the creation of the state 25 years ago. Washington wants to maintain this excellent relationship while at the same time avoiding any action that would cool out the warming of relations with Egypt which began with Russia's loss of prestige in the Middle East.

The alternative to a peaceful settlement of the dispute is a continuation of the present unrest and the strong possibility that it will develop into war. President Sadat, despite his sword rattling and bombast, is a realist. He knows that another round of hostilities will result in another defeat.

Israel wants and needs peace, but not at the cost of endangering her existence by giving up defendable borders and once again placing herself in jeopardy, on the strength of pledges which history had shown all too often have been ignored by the nations that gave them.

Guest Editorial

Rabbi critical of CZF record

Almost five years have passed since the creation of the Federated Zionist Organization of Canada (Canadian Zionist Federation). One is tempted to ask oneself: what has this organization achieved? Where are its accomplishments in the area of Zionism? How many non-Zionist organizations and individuals have joined this federation since its establishment?

In what way did the ceremonious and solemn establishment of a Zionist roof organization "revolutionize" the Zionist movement here, or help strengthen the national sights and goals of Zionism among the Canadian Jewish masses?

On the contrary, let those who promote the idea of federation point to a single important achievement which would not have taken place if it were not in existence. As far as financial aid to Israel is concerned, we doubt if the federation will take the credit for any financial increase that has occurred.

We maintain that the federation has not shown a single concrete accomplishment for Zionism in Israel beyond the work which has been done by separate Zionist groupings. On the contrary, we believe the Zionist ideal was greatly undermined and weakened by the establishment of the Zionist federation of Canada.

Before the founding of the federation, every Zionist party carried on certain propaganda about its own aims and objectives which were intrinsically national and Zionist in essence. Since federation, the propaganda activity of the various Zionist factions has been weakened. There is no longer that idealistic and ambitious party dynamic for Zionist sentiment that there was.

We feel it is the Zionist Federation of Canada that has most of all diminished in prestige because of the creation of the federation. The Labor-Zionist and religious national parties have programs other than fund-raising, and possess individual goals and objectives which help them maintain their identity. Despite affiliation with the roof organization, the Zionist Organization of Canada does not possess this.

If Canadian Zionism were a truly sound movement, Zionism in Canada would have been built on the same firm foundations as it used to be in Europe-deeply rooted in popular culture and community life. The idea of discarding Zionism because it had "won out," would never have occurred to anyone.

Zionism, the political phase of Jewish national independence having been achieved, would still have to fulfill the second half of its program, the assurance of national survival.

Rabbi David Kirshenbaum,
rabbi emeritus of Or Sholom Synagogue,
London, Ontario

An updated British-made Centurion tank goes through its paces on an obstacle course in Israel. The new Continental engine increases the tank's range 100 per cent and increases its mechanical reliability by 300 per cent. It is two tons heavier.

Why there is no rejoicing despite immigration rise

By ZVI BEN MOSHE

ISRAEL–

A record year for immigration–at least the best year since 1964–that's how 1972 was summed up in terms of "aliya" for Israel. In all, 56,000 came, a 65 per cent increase on 1971.

On the face of it there should have been rejoicing all round. And there was, at least where the unexpected rise in immigration from the Soviet Union was discussed. But elsewhere, there were frowns and expressions of concern as well.

Hatzofeh, newspaper of the National Party, explained why: It contrasted the figures from the United States during 1972... 32,000 against 6,000. And if the Soviet gates were opened, the paper added, there would have been tens of thousands more, while from the United States, with gates wide open, immigration was dropping. Once there had been hopes of 10,000 Jews coming every year from the United States. As Uzi Narkiss, head of the Jewish Agency's immigration department put it bluntly–if not for the miracle of Soviet Aliya, immigration would have been down to 20,000.

The consensus, among both officials and writers surveying the scene, was that while little could be done about immigration from the U.S.S.R. ("Brezhnev is Israel's main emissary," as one commentator put it), a vast field of action presented itself where the free countries were concerned, particularly the United States.

Speaking on Israel radio, the Jewish Agency's executive chairman, Aryeh Pincus, cautioned against panic. True, immigration figures were down for some countries, although there had been a decrease in the past few years, the level of immigration remained way above anything that had existed before the Six Day War.

Earlier Pincus, and others, had pointed to both Israel and the situation in the countries of origin, in seeking the fundamental reasons for the drop. There was the decline of the emotional factor, as the memory of the Six Day War receded; there was the improved economic and social situation in the United States; in Israel, there were the material problems of settling down, and there was the atmosphere regarding immigration in the country.

Both Pincus and Narkiss thought there had been a change in this regard over the past year. "People are tired of being anti," Narkiss said. The Labour Federation's Davar felt that the housing shortage, which has grown more serious in recent months, was also a factor. Special measures were being taken, but the effects of these would only be felt in a few months' time. But, the paper stressed, the temporary difficulties and the growing tide of immigration from the Soviet Union, did not absolve the emissaries of the task of reviewing, in detail, their methods of operation, the information given out, the education for aliya.

ask the rabbi

No rabbinic work devoted totally to Holocaust

1. Has any rabbinic work yet dealt with the religious implications and consequences of the Holocaust?

RESPONSE:

There are to be found here and there rabbinic essays on the implications and consequences of the Holocaust, but these are few in number and, so far as I am aware, no rabbinic work has been devoted entirely to a detailed treatment of this theme. The sheer, unparalleled horror of this terrible episode in Jewish history has inhibited Jewish teachers from considering at any length the problem of how God could have allowed it to happen and how the believer can learn to cope with it.

It is sound Jewish teaching that submission to pain and suffering, while a virtue when exercised on one's own behalf, ceases to be such when followed where other people are the victims. Moreover, it is instinctively felt that any serious attempt at explanation borders perilously on the suggestion that somehow and in some sense the Holocaust was justified. This is rightly seen as a desecration of the memory of the six million who perished; blameless souls who were deprived of their lives by fiendish murderers inflamed by lunatic notions.

The Jew who continues to believe in God in spite of the Holocaust does so not because he claims to understand God's ways. He is bound to affirm that, after the Holocaust, it is hard to believe in God, but he will go on to say, as a man of faith, that it is harder still not to believe in Him. Three recent books in which this burning problem has been treated are Ignaz Maybaum's "The Face of God After Auschwitz," Amsterdam, 1965; Emil L. Fackenheim's "Quest for Past and Future," Indiana University Press, 1968; and Eugene B. Borowitz's "How Can a Jew Speak of Faith Today?," Philadelphia, 1969.

2. When may one say the shortened form of grace after meals?

RESPONSE:

There is no hard-and-fast rule. Ideally the longer form should be recited whenever possible but in an emergency the shorter form can be recited. What constitutes an emergency is left to individual discretion.

Toronto's Jewish past included...

The rebbe's four colorful sons

By BEN KAYFETZ

There were four brothers as I recall them in the 1930's-Shloimele, Mord'chele, Avrumele and Isaac'l and they were headed up by **the pere de famille** Reb Moishele, the Strettener Rebbe. The latter, the head of the dynasty, conducted his rabbinical court, his hoif, at a synagogue-cum-dwelling at the intersection of Cecil and Huron Streets. Mord'chele, who died much earlier than the others and whom I do not remember as clearly, had a shtibl on College Street adjacent to what was then the King movie house. Avrumele at one time occupied a store-front conventicle on Clinton Street and lived on Euclid Avenue north of Bloor. Shloimele, whose beard was snow-white as far back as I recall (he seemed to look older than his father), had crossed "ethnic" lines and became spiritual advisor to the Jews of the Kiever synagogue (a Galitzianer in charge of Russian Jews!).

And lastly there is Itzchok-Isaac–as Isaac'l is alternately known–the Benjamin of the sons, a totally other-worldly creature who has survived the others, a widower, living alone in his house on D'Arcy Street where he communes with the Infinite. His wedding at his father's hoif in the 1930's was marred by a catastrophe–the balcony collapsed under the weight of hordes of wedding guests (and probably non-guests)– resulting in broken limbs and a few concussions as wedding souvenirs.

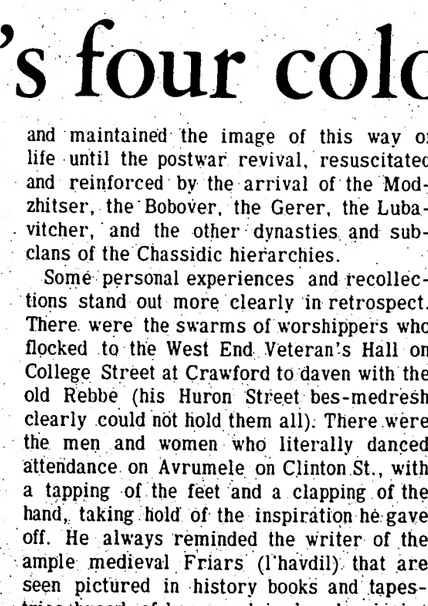
All the brothers were known by the intimate and diminutive. It was rarely Shloime, more often Shloimele. Abraham was either Avrumele, Avremele, or even Avrumtchik. This lent an aspect of the childlike to what already was in the eye of the Jewish public an image of other-worldly ingenuousness, the simple naivete of the shtetl.

In addition to the diminutives, three of the four brothers bore special attributive tags. Abraham was also called "Der Philadelphier" because of some past connection with the city of Benjamin Franklin–a connection which was in all likelihood quite transient but was enough to acquire the place-name. Mordecai's label was derived from closer to home, going back to the time when Toronto Junction was a separate independent community. He was called "Der Jonctioner," though his stay in West Toronto must also have been quite brief.

In the 1930's, Chassidism was definitely not in vogue but it was the Strettener who preserved this flame of Chassidic warmth and maintained the image of this way of life until the postwar revival, resuscitated and reinforced by the arrival of the Modzhitser, the Bobover, the Gerer, the Lubavitcher, and the other dynasties and subclans of the Chassidic hierarchies.

Some personal experiences and recollections stand out more clearly in retrospect. There were the swarms of worshippers who flocked to the West End Veteran's Hall on College Street at Crawford to daven with the old Rebbe (his Huron Street bes-medresh clearly could not hold them all). There were the men and women who literally danced attendance on Avrumele on Clinton St., with a tapping of the feet and a clapping of the hand, taking hold of the inspiration he gave off. He always reminded the writer of the ample medieval Friars (l'havdil) that are seen pictured in history books and tapestries–broad of beam and jowl and enjoying life to the hilt, both on the spiritual and material levels, as God bade us.

The most rewarding experience was to spend Simchas Torah at the Rebbe's court. That evening everyone turned out: chassidim and misnagdim, pietist and apikoiros, Litvak and Galitzianer, believer and skeptic, to experience the joy of the Torah and, if not to give thanks for its gift, then at least to enjoy watching the rebbeim and their disciples offer up their joyous and unrestrained thanksgiving.



Solomon Langner

The procedure was most interesting. One personage in this drama, the Rebbe's gabbai, I believe, whose name I did not know but was known, I'm sure, to many who read this, stood out particularly. He was a tall, red-faced figure of a man, with dignity, poise and erect of posture. He cleared an immediate passageway in the crowded chaos of the shool by proclaiming in an imperious tone, in a British-inflected English, that "Gentlemen, the Rebbe is coming!" It was this British accent that I recall as something of a culture-shock. British English in this environment! Later I would say "Why not?" I was to learn of the infinite adaptability of Jews who, after all, acquired British English long before any Jews came to Canada.

Rabbi Solomon Langner's funeral obsequies befitted his station and influence. There were five eulogists–David Wohlgelernter, secretary of the synagogue; Rabbi Isaac Oelbaum who spoke of him as a colleague and friend; Rabbi Joseph Singer of New York, whose hesped was a melange of tears and pilpul; a nephew, Allan (Munish) Langner, now a Conservative rabbi in Montreal; and another nephew, Rabbi Flamm, a young Chassidic rabbi in New York.

Not an English word was spoken. It was an all-Yiddish gathering, embracing various varieties and styles of the language. Rabbi Oelbaum's Hungarian and germanized form of the vernacular; Allan Langner's correct and bookish speech; and Flamm and Singer's idiom steeped in scripture citations, more Hebraic in vocabulary than Yiddish.

Those in attendance were also a wide-ranging group. Not the same assembly one sees at a UJA meeting, a B'nai B'rith breakfast or a Yiddish cultural lecture, though there were individuals from all of these circles. There was an investment man from the Toronto-Dominion building, a well-known surgeon, a CBC actor (son of a provincial shochet), faces of working men and what used to be called amcho. In the gallery were women, many of them of younger age–not of the deceased's generation. The coffin was brought directly into the centre of the synagogue–an unusual measure of honor. There were no official pallbearers. Those who could shared in this mitzva.

All had come for one purpose–to pay respect to a colorful and picturesque part of Toronto's Jewish past–a past that was quickly fading into oblivion.

Ben Kayfetz is acting executive director, Canadian Jewish Congress, Central Region.

Theatre censorship controversy

Case of much ado about nothing

By NECHEMIA MEYERS

The current controversy over the abolition of theatre censorship in Israel is clearly a case of much ado about nothing. In its 25 years of existence, the censorship board has banned —precisely two plays. **Saved**, by the British author Edward Bond, was vetoed 10 years ago because it depicted the on-stage murder of infants. **Friends Talk About Jesus**, by Tel Aviv playwright Amos Kenan, was blacklisted last year for its alleged affronts to Christianity, though its defenders claim that Kenan was aiming his savage satire less at Jesus and Mary than at the Israeli establishment.

Be that as it may, Kenan has found a warm supporter in Deputy Premier and Education Minister Yigal Allon, who is very much a member of that establishment. First his ministry provided grants to cover part of the play's production costs and then, following the ban, Allon suggested the total elimination of theatre censorship. His proposal was supported by a majority of the cabinet despite opposition by Prime Minister Golda Meir and representatives of the National Religious Party. It will probably also get through the Knesset, where the parties are allowing their members a free vote.

Whatever happens, the censorship board, headed by a mild-mannered, liberal-minded civil servant, will in any case continue to review films, of which it bans from 10 to 15 each year, while limiting others to adult audiences. Quite apart from those films which are actually blacklisted, the board's firm policies undoubtedly dissuade distributors from bringing in hundreds of porno flicks.

Yigal Allon U. Bruveris

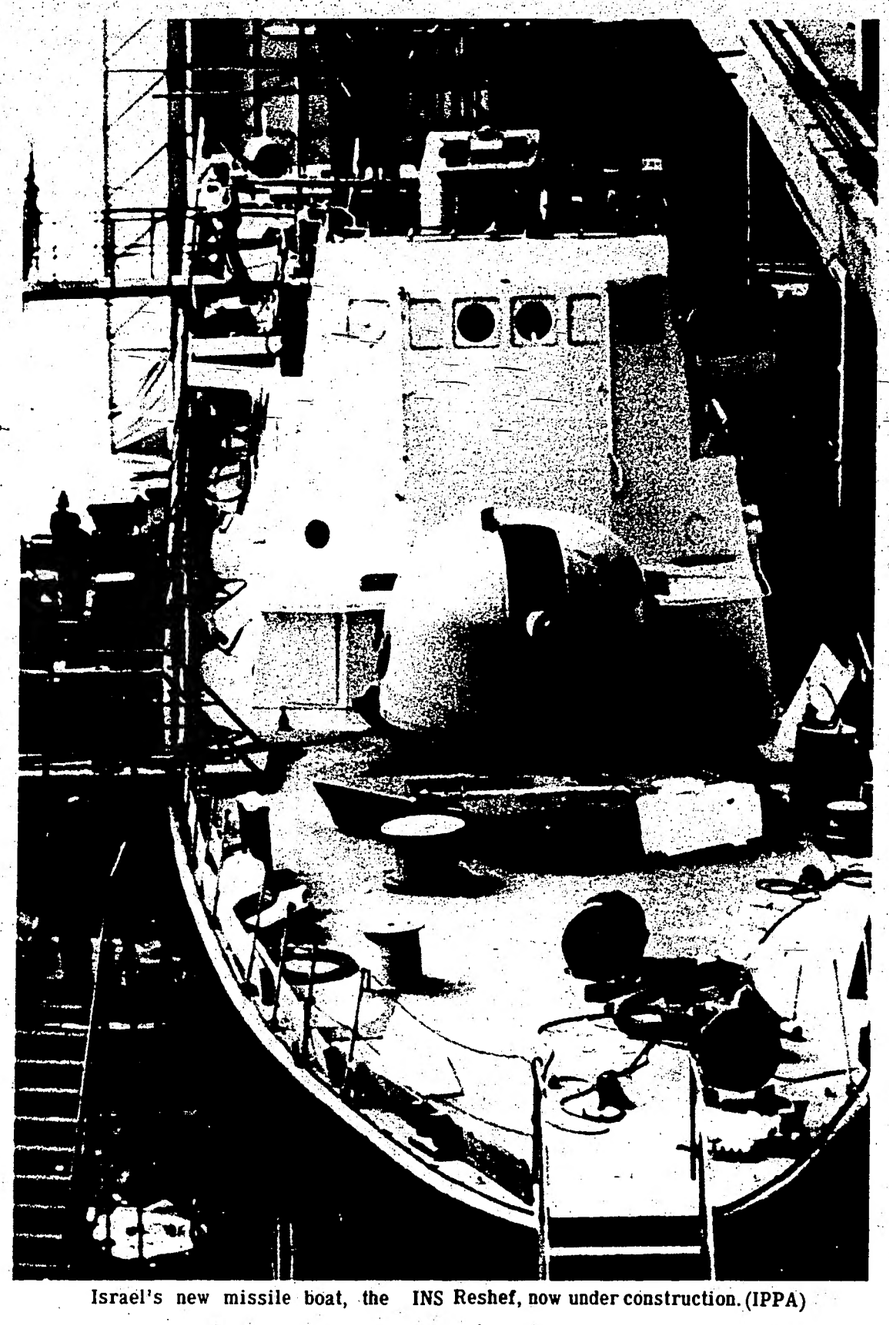
Arab films, which have been imported into Israel since the Six Day War, create no problems for the censors. An occasional belly dance, their most erotic feature, cannot compete with rape scenes from such films as **A Clockwork Orange** or **Straw Dogs**, both now showing in Tel Aviv.

But the increasing popularity of belly-dancing epics from Arab countries-as well as films on the same level from Turkey, Iran, India and even Israel itself-highlights a question far more serious than that of censorship. This trend shows, critics warn, that Israeli taste is becoming increasingly Levantine.

In fact, there is no such thing as "Israeli taste." The theatre is a case in point. A half-dozen prestige companies present a rich variety of plays in all major cities as well as in outlying areas. On the boards this season are classics like **The Iceman Cometh**, **The Skin of Our Teeth** and **Crime and Punishment**, together with a number of recent Broadway hits by Neil Simon and others. Original Israeli plays are frequent and frequently good. Some of the best are by Hanoch Levin, "enfant terrible" of the local stage, whose **Queen of the Bathtub**, **Hefez** and **Jacoby and Leindentahl** are far sharper in their criticism of the Israeli establishment than anything offered by Amos Kenan, and at least as vitriolic about Jewish womanhood as Philip Roth at his most misogynous.

But plays by O'Neill and Levin are seen by an educated minority. Most Israelis, particularly of "Oriental" origin, prefer broad humor and belly laughs, especially at the expense of "vus-vusim" (Yiddish-speaking Jews), who play the fool in these ethnic comedies.

Perhaps belly dancing films and belly laugh comedies are, as some observers predict, clear indications of a descent into Levantism. Still, it should be remembered that Jews from the Arabic-speaking countries came to Israel without any sort of theatrical tradition at all. As they go to the theatre, and learn to enjoy it, they may, eventually turn from broad ethnic comedies to O'Neill and Levin.



Israel's new missile boat, the INS Reshef, now under construction. (IPPA)

Some Yiddish flowers are blooming in the snow

Leibel Basman and friends

By J.B. SALSBERG

Devotees of Yiddish will joyfully acclaim it as a miracle.

Skeptics will dismiss it as of no consequence.

The uncultured schizophrenics will shrug their shoulders and say: "Who needs it?"

To those of us who view Jewish history not as a static series of unrelated events but who see it as a blending, integrating and on-going process; to us the little bouquet of mid-winter flowers that I have gathered from the snow-covered surrounding is full of cheer and, hopefully, also of promise.

My views on the place and significance of Yiddish in Jewish life for the past 500 years or more have been presented in this space more than once. I do not engage in long-term prognostications; there are too many imponderables to permit correct forecasts. For me it is enough that Yiddish is and was from its origin, some 800 years ago, a historic accomplishment of our people. There must have been good and substantial reasons for its development. Our forefathers nourished it tenderly until it became the living instrument for Jewish expression and cultural achievement for the vast majority of Jews in the world during a long and turbulent period of our history.

Despite the catastrophies that befell European Jewry, Yiddish is still very much alive throughout the world. It refuses to die. Of late Yiddish receives loving attention from our most cultured, and hitherto non-Yiddish speaking sectors. More; our thoughtful youth, in search of its roots, reaches out to the language and cultural heritage of its forefathers-to Yiddish.

Here are some heart-warming developments that the Yiddish Committee of the Canadian Jewish Congress, Ontario Region, was able to report on recently:

1. Yiddish, as a credit course, is being taught now for the first time at the University of Toronto. Mazel Tov!

The registration for the initial class (for the 1972-3 school year) was very much larger than anticipated and two additional part-time teachers had to be found to meet the needs. Plans for the 1973-74 year are based on additional enrolment growth. Halevaih!

2. The Yiddish Drama Group, established by Congress' Yiddish Committee, made its debut with Peretz Hirshbein's **Grine Felder** (green fields) in the fall under the auspices of the prestigious St. Lawrence Centre of the Arts.

The same play will be staged again next week in the heart of Toronto's Jewish community and will be taken to Hamilton a few weeks later.

In recognition of its service, the drama group has received a small government grant to help it bring authentic Yiddish dramatic works to all Jewish communities in the province. Mitmazel.

3. For the second year, and to an increased enrolment, Yiddish literature is being taught (in English) at Toronto's York University. It is expected that York will soon expand its Yiddish teaching program.

4. Seneca College of Applied Arts and Technology here is pioneering in the instruction of Yiddish as a second language to enthusiastic members of the staff of the Baycrest Centre for Geriatric Care (the Toronto Jewish Home for the Aged) of whom the majority are non-Jews...

Leibel Basman, the veteran Yiddish pedagogue, was chosen by Seneca (on the recommendation of Baycrest) to be the instructor of the Yiddish course for staff members. And, miracles of miracles: non-Jews, natives of Canada, Jamaica, the Philippines, Barbados and European lands are voluntarily immersed in the study of Yiddish! (Uncle Eliezer; "what blessing does one offer for such a delight?")

Why do they do it? Because Yiddish is the dominant language in that institution and they want to be able to converse with the residents and patients of their institution. The course was tailored to meet the special circumstances. Sentences are structured for the needs of Baycrest residents and patients. "Der patzient vil dem doctor," says the East Indian nurse. (Uncle Eliezer; "what prayer should one offer to get Jewish staff in other Jewish institutions to be as considerate of their clients' needs and also learn Yiddish?")

But I'm running out of space and it is bitterly cold outside; so here, protected from the frost, I bring you a few of the flowers, Yiddish flowers, that bloom in our midst, despite the cold and the snow. I promise to bring more next week...

Home-produced missile boats unveiled by Israel

By ROYSTON ALLEN
CJN Tel Aviv Correspondent

TEL AVIV-

The Israeli navy has just taken the wraps off its first home-produced missile boat-the 415-ton Sa'ar IV, known as the "Reshef." Armed with seven Israeli "Gabriel" missiles, two 76mm anti-aircraft guns, depth charges and light machineguns, the first batch of "Reshef" boats was launched Feb. 19, according to the commanding officer of Israel's navy, Rear Admiral Binyamin Telem.

Addressing newsmen here, Admiral Telem said that the boats were built specifically to meet the needs of the Israeli navy. Their construction had utilized the experience gained in building and operating the French-built "Cherbourg" gunboats, several of which the Israelis spirited out of the French harbor three years ago after the French government put the vessels under an embargo, even though they had been paid for.

A French-Jewish magazine reported several months ago that Israel was building "bigger and better-armed gunboats" but there was no confirmation then from Israeli sources.

The **Perspectives France-Israel** said that the new Israeli missile boats were fitted with "a new anti-radar device, code-named 'Sea Rover.' " The super gunboats would safeguard Israel's sea routes in the Gulf of Eilat (Aqaba) and the Red Sea, the magazine added.

Considering the fact that the "Reshef" boats reportedly have a range three times that of the "Cherbourg" gunboats, this is more than a possibility. There has been more than one incident where Israeli vessels have been interfered with between Bab el Mandab and Eilat.

Bab el Mandab, 1,100 nautical miles south of Sharm el Sheikh, is a port on the very junction of the Red Sea and Indian Ocean. It would require a minimal force located there with artillery, to close off the Red Sea to Israeli shipping.

The 45-crew "Reshef" has a cruising speed of 32 knots and an operational range of "several thousands of miles," Admiral Telem said. The speed is slightly less than that of the Cherbourg gunboats but the increased range is a more important factor for operation in this area. Conditions for the crew were also said to be greatly improved in the Reshef model.

"The Israeli shipyards where the new boats were built have a potential which will be able to answer almost any requirement we might put before them," Telem said.

"We have reached an advanced state of independence in design, development and construction of modern weapons systems, almost without any need of help from outside sources."

The "Maibach" engines for the Reshef come from a European country, he added, (probably German).

Another very important factor is that Israel may soom start producing the new gunboats for export. This country already manufactures aircraft, weapons systems, computers and a host of other items for either attack or defence use.

Israel Libartowski, head of the Israeli shipyards, said that the Reshef vessels could be produced locally for export far cheaper than in any European country and possibly 30 to 40 per cent below what a U.S. shipyard might charge.

Each Reshef would cost between $8 and $10 million, fully fitted with modern weapons.

The Cherbourg boats cost $2.5 million and as much again to equip with computers, guns and "Gabriel" missiles.

United Church states position on Key 73

TORONTO-

The United Church of Canada is one of the participating churches in the North American program of evangelism known as Key '73 but it doesn't go along with statements in literature published in the U.S., regarding relationships with Jews.

"We view with deep concern the fact that some literature produced in the United States, and some movements associated with Key '73 in that country have suggested that this is an opportunity to 'present the Messiah to your Jewish friends' and to win 'Jews for Jesus' " said a statement adopted recently by the executive of the church's general council.

The statement was presented to the executive by Rev. W. Clarke MacDonald, deputy secretary of the Division of Mission in Canada, who explained that recent statements by some rabbis and United Church ministers indicated they felt there was an "anti-Semitic bias in the North American Key '73 document used as a handbook for organizers.

"We take exception to the implications of these statements and point out that we are aware that theologically this is not the only place many United Church people would find parts of this document less than compatible with present United Church belief and practice.

"We are also aware of the fact," the statement adopted by the 60-member executive said, "that some Jewish leaders have found these implications offensive... In view of this awareness and the conditions under which the general council authorized our involvement in Key '73, we want to affirm (a) that we will oppose any tendency within the Key '73 program to single out any groups as a particular 'target' for our evangelistic thrust, (b) we will continue to support those aspects of Key '73 which declare the good news of God's love for all people, and to encourage their response as persons without violation of their own integrity. We will try, as we are given grace, to do this in the spirit of love we have seen in Jesus Christ, and to assure all other religious groups that we respect and will continue to affirm their individual and corporate rights."

Letters to the Editor

'Let us not forget where U.S. stood during darkest time'

Dear Editor:

Any comparison of the U.S. role in Indochina and its involvement in the Middle East is faulty to say the least.

It is unforunate enough that we often heard anti-American pronouncements and saw anti-American activities among Jews who represented only the crowd of activists without any personal responsibility. But it is sad indeed when a public figure joins the crowd, maligns the president of the most powerful nation in the world in presumption of his future immaginary activities against Israel.

It is not the first time that the Jews forget where their friends are. Let's not forget where the United States stood during the darkest time of the Jewish history and let's not ignore the friendship the U.S. government renders to the state of Israel even under the most precarious circumstances. We must not be indifferent about the atmosphere between the U.S. government and the world's Jewish communities. It is the duty of each single one of us to contribute to the very best of relations towards the best friend we Jews have.

Valerie White
Toronto

Dear Editor:

In a time and age when we are losing many of our youth to all sorts of movements such as the Hebrew Christians, we feel people like Rabbi Bernard Rosensweig, whose attacks on ecumenism and the parts played by Conservative and Reform leaders should be applauded.

For thousands of years Jews have survived because they kept the Torah unchanged without "fixing it up" to satisfy them. We are not a guide for the Torah but the Torah is a guide for us.

It is only recently that these "leaders" of Judaism allow their congregants such things as mixed seating, organs in the sanctuary and driving to the synagogue. These things water down Judaism.

It is a fact that a high percentage of third generation Reform Jewry assimilates and intermarries. This has a much less chance of happening if the child is taught such mitzvahs as Tphillin, Sabbath observance and walking to Shul. It is getting so bad that Jewish youth believes that our heritage lies in eating kishke, going to **Fiddler on the Roof** and dancing the Hora.

It is for these reasons we believe that Muriel Tinianov's letter (Feb. 9) praising the parts played by Conservative and Reform leaders, with their philosophy of bringing Judaism into the 20th century is totally ignorant of the historical facts. She seems to think that Judaism has always changed to suit the environment.

Leo Steiner
Shmuel Wellman
Stan Rosenzweig
Toronto

Dear Editor:

Until January 1 of this year, amphetamines were freely prescribed as diet and pep pills. Now that they have been outlawed, who will compensate for the distorted minds, bodies and souls created by some self-appointed professional experts who prescribed and dispensed them?

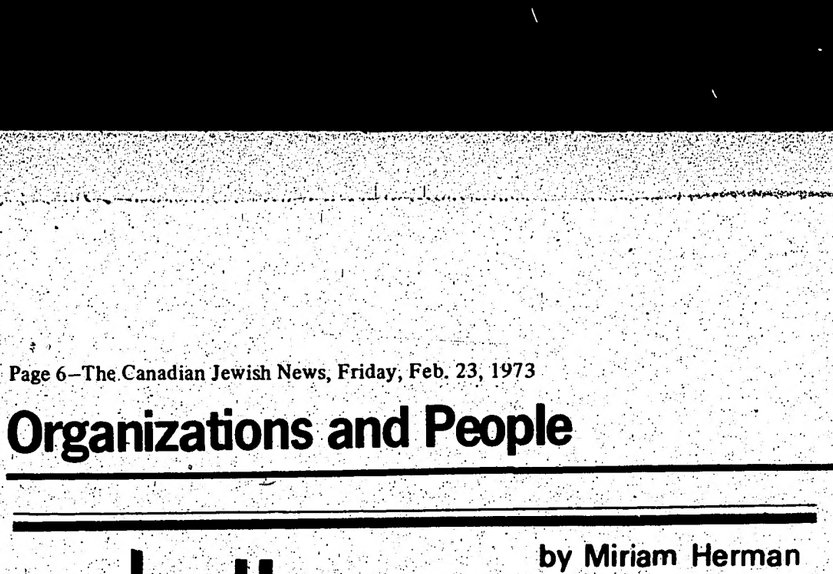
I joined a group diet plan to prove to myself that I could reduce my weight and keep it without dangerous diet drugs. The federal health ministry would do well now to act on **The CJN** editorial which calls for regulations "lest the potential good in group dieting becomes subverted by the appetite for dollars."

H. Max Seiden
Toronto.

Organizations and People

what's new...

by Miriam Herman



Shoshana Lev and Helen Kamper of the Toronto Yiddish Theatre group rehearse for a repeat performance of Peretz Hershbain's "Grine Felder" set for Saturday, March 3 at 8:30 p.m. at Lawrence Park Collegiate. The three-act play was first staged last November in Toronto as part of the International Theatre Festival. Dances are by the Nirkoda Dance group under the direction of Teme Kernerman with songs by Alexander Tufman and lyrics by Peretz Miransky. Artistic director is Jacob Sandler. The theatre group is under the auspices of the Committee for Yiddish, Canadian Jewish Congress.

COMMUNITY SEMINAR

The National Council of Jewish Women, Toronto section's annual Jewish Community Workshop, a study of community needs and agency services, began this Monday. The workshop, consisting of four Monday afternoon seminars and at least one field trip, will be taking a look at family problems-Jewish Family and Child Service; aging-Baycrest Centre and Creative Living Centre; and different philosophies prevalent in the community-Hebrew Christians, Zionism, Sephardic Jews.

LABOR ZIONIST CELEBRATION

The 60th anniversary of the Labor Zionist Alliance Charter will be celebrated at a gala function in New York at the Hotel Americana on Sunday afternoon, Feb. 25. While various functions marking the anniversary are also being planned in Canadian communities, this event will be national in scope, and representatives from across Canada and the U.S. will participate.

BOOK DISCUSSION

Rabbi Reuben Slonim will be discussing his recently published book, **Both Sides Now**, with Julius Hayman, editor of **The Jewish Standard**, at the up-coming meeting of the Toronto Zionist Council slated for Wednesday, Feb. 28, at 8:15 p.m. at the Zionist Centre, Marlee Ave. Council president Irving Matlow is to be the moderator. Also on the agenda is a new color film from Israel, **The Arava**. The meeting is being held in conjunction with Ajalon Lodge.

FJWO MEETING

Representatives of Toronto's Jewish women's groups will have the opportunity to meet Mrs. Shmuel Ovnat, wife of the Israel Consul-General in Toronto-she is to be guest of the Federation of Jewish Women's Organizations at their next board meeting on Tuesday morning, Feb. 27, at Holy Blossom Temple.

LUNCHEON DATE

A new cantata, **Simcha**, will be presented by students of Eitz Chaim Schools at the annual Mothers and Daughters luncheon taking place on Sunday, Feb. 25, at the school's Viewmount branch. **Simcha** was written by Malka Shulman, a Hebrew teacher at the Willowdale school, and Leah Wolk, a school parent. It its being directed by Faigie Plonka and Rochelle Rosenblum with Pearl Wolfe accompanying on the piano. In charge of the event are Rachel Parshan and Carol Schochet. All women in the community are welcome.

YIDDISH LECTURE

Dr. Gershon Weiner, past dean of the Jewish Teachers Seminary of New York, is to be guest speaker at a meeting of the Yiddish Culture Council of Toronto on Sunday, Feb. 25, at 8:30 p.m. at the Workmen's Circle, Lawrence Ave. W. His topic-**New Values and Concepts in Our Modern Jewish Outlook**. This meeting is open to the public.

ENVIRONMENTAL STUDIES

Canadian Technion Society, Toronto chapter, is holding a public meeting on Thursday, March 1, at 8:15 p.m. at Holy Blossom Temple. Professor John Page, faculty of environmental studies, York University, will be speaking on **Man-Technology-Environment**.

Only 65 parents, 12 students attend task force meeting

By PATRICIA RUCKER

TORONTO–"Most parents are not happy with the idea of amalgamating existing Jewish day high schools."

This statement, made by the father of four children who attend the Associated Hebrew School, crystallized the opinions of the majority of those who spoke out at a recent open meeting of the Task Force on Jewish Day High Schools, one of six reporting to the Welfare Fund's Study Committee on Jewish Education.

The meeting was called by the task force chairman, Victor Sefton, to give all interested parents a chance to air their views before the members complete their report.

More than 800 invitations were sent out to the families of all students in Toronto's Jewish day secondary and junior high schools, but only 65 parents and about a dozen students turned out.

After several speakers, both Conservative and Orthodox, expressed fears of "a dilution of the spirit" in any one school "that is going to be everything to all students," task force member Mark Perlmutter, chairman of the board of the United Synagogue Day School, asked one father if there could not be a practical "arranged marriage" between various schools.

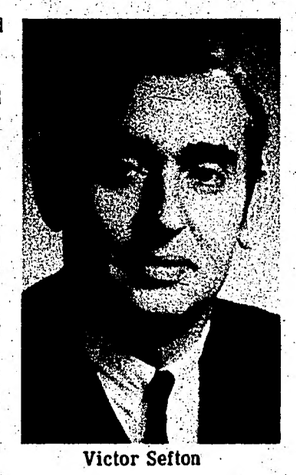
"Making a shiddach would not necessarily be good for Jewish education," he was told, because "it would be impossible to find teachers who could teach the whole gamut from Reform to ultra Orthodox. You teach what you believe."

However, nearly everyone recognized the difficulties of funding several different schools. "Let's realize that the community has a limited amount of money and it must be spent to give our children the best possible Jewish education," one parent stated in support of a community high school.

"The Community Hebrew Academy of Toronto was originally set up to take graduates from all junior high schools," he said. "We are all teaching Judaism, whether it is more religious or less religious. Maybe we'll learn from each other."

Why are more families not sending their children to CHAT?

Answers were plentiful, if contradictory. Some parents and students claimed bias against non-Orthodox viewpoints on the part of some teachers at Associated and CHAT.



Victor Sefton

A group of Orthodox parents, on the other hand, were unanimous in their approval of the more traditional education given at Eitz Chaim, Beth Jacob, and Ner Israel. "They teach 'yirah shomayim,' fear of the Lord," one said.

One CHAT student drew gales of laughter when he complained that "in the junior grades, where the Hebrew teachers should be young and dynamic, they're all over 40!"

The most serious charge was that neither students nor teachers attached the same importance to Hebrew studies as to the general academic curriculum. One boy asked for courses with more relevance to contemporary Jewish life, complaining that "we don't learn anything about Buber or Heschel."

The meeting closed with a strong plea from task force member Julius Sokoloff, a member of the board of Bialik Day School, for tolerance of a wide variety of views of Judaism. "The extremes must be accommodated," he stated, "but they don't own Judaism or its expression in Jewish education."

...about people

Toronto trial lawyer **Charles Dubin**, 51, who was sworn in as a member of the 10-man Ontario Court of Appeal this week, set the record as the youngest Queen's Counsel in the Commonwealth when he received the honor at the age of 29-and the record still stands! A noted criminal defence lawyer, he has acted as counsel to various government commissions and boards of inquiry.

* * *

North York author **Joy Fielding** (Tepperman), much in the news these days for her report on West Park Vocational School, plays the "other woman" in a Channel 19 special about a marriage triangle. The man in the picture is former Torontonian **Steven Young** who flew in from Hollywood for the taping.

* * *

Rabbi Yitzchok Kerzner is being officially installed as spiritual leader of Clanton Park Synagogue this weekend. The installation dinner on Sunday-with guest speaker **Rabbi Mordechei Gifter**, Rosh Yeshiva, Telshe Yeshiva, Cleveland-culminates three days of celebration which begin with Friday night Oneg Shabbat and follow through with Saturday morning services and an evening of entertainment with the Neginah singers and orchestra Saturday night.

* * *

This is **Bernie Gottlieb's** 25th year of service to Toronto's Jewish community. He started as executive director of the Toronto Jewish Old Folks Home on Cecil St. and continued on as first superintendent when the Jewish Home for the Aged was built on Bathurst St. After a stint at Shaarei Shomayim Synagogue, he became executive director at Beth Sholom in 1958. In addition to his professional duties, he is a lover of Jewish history, a teacher at heart and an Israeli tour guide par excellence-he has already headed up four brotherhood tours and is in the midst of plans for a fifth. Mr. Gottlieb and his wife Helen have two children-Mark, a law student and Bonnie, who's attending high school.

This week saw the Toronto debut of Roumanian-born conductor **Sergiu Comissiona** who at one time had been conductor of the Haifa Symphony Orchestra and the Ramat Gan Chamber Orchestra-he is presently musical director of the Baltimore Symphony. The 45-year-old musician was in town to conduct the Toronto Symphony Concert at Massey Hall on Tuesday and Wednesday.

* * *

The weekend of Feb. 10 was a very busy and exciting one for **Rabbi J. Immanuel Schochet** of Toronto's Kielcer Congregation. After appearing as keynote speaker at the annual Encounter with Lubavitch in Montreal-he lectured on **Faith, Reason and Mysticism in Chassidism**-the rabbi (and Humber College philosophy professor) had to return to Toronto on time for his television debut on CITY-TV's Sunday afternoon **Mosaic** program.

* * *

After 30 years of work in the field of Jewish education, **Murray Sandler** has retired! He had served as teacher, department director and registrar of the Youth Academy at Holy Blossom Temple's religious school. He was feted at a wine and cheese reception in his honor hosted by the temple and religious school boards-on hand were family, colleagues and former students. The presentation of a plaque in recognition of his years of service was made by long-time friend and fellow teacher **Irene Rees**.

* * *

Israeli entertainer **Yaffa Yarkoni** will be in Toronto for the March 6 concert sponsored by the Bialik Hebrew Day School. A singer of international renown, she sings in many languages and has recorded more than 60 albums. The concert takes place at Adath Israel Synagogue, Southbourne Ave., at 8:30 p.m.

* * *

Congratulations to **Rabbi and Mrs. Meyer Berglas** on the birth of their daughter Yonina Chana.

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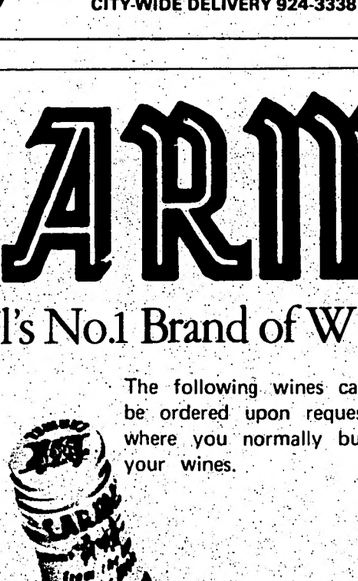

The returns of a canvasser (at left) bring smiles from Anne Taylor, Dolly Cohen and Myrna Goldhar, co-chairmen of the women's division of Hamilton's United Appeal campaign. Looking on is Rabbi Morton Green, who is this year's campaign chairman.

Mendly never too busy for Israel

TORONTO–

As far back as he can remember, even as a youngster in Poland, Gordon Mendly has worked for Zionist causes.

Now his photographic studio and his home are both cluttered with plaques, citations and mementoes which grateful organizations have given to him for his long years of service–all of it devoted to Israel.

But Mendly has never been to Israel. He's just too busy to go. He started to plan a trip once but called it off because of serious illness in the family.

Working for Israel is more important to him than going to Israel. Right now Mendly is chairman of organizations for the United Jewish Appeal in its drive for $10,450,000. He will contact roughly 130 organizations to convince them and their members to contribute even more than last year.

Until Mendly helped organize his section of the campaign four years ago, the UJA relied on organizations to make unsolicited gifts from their treasury. But he took a more positive stance. He went to meetings of the organizations to tell them how their money was helping fellow Jews both in Israel and here in Toronto. He urged donations not only from the treasury but also from members who had not been reached before.

He pointed out that one organization which used to send a check of $100 to the UJA now raises $5,000 both from its treasury and its membership.

Along with his work for the UJA, Mendly is chairman of the Jewish Immigrant Aid Society, one of the recipients of UJA funds. He is also a fund-raiser for Baycrest, president of the Herzl Zion club, chairman of special events for his Knights of Pythias lodge, and is about to be installed as president of the Toronto lodge B'nai B'rith.

Gordon Mendly

"Sometimes it means two or three meetings in one day," Mendly said. "I should think about cutting back but every organization is important."

When he goes to a meeting to raise funds for the UJA, he likes to take along an Israeli who happens to be visiting Toronto so people can hear for themselves how their money is being put to use to strengthen Israel.

Mendly has been honored by nearly every one of the organizations he has worked for. The Men's Service Group of Baycrest made him its first Life Trustee; Knights of Pythias named him Man of the Year; and B'nai B'rith presented him with the National Retention Award in 1969, the first time it had been awarded in 50 years.

Dr. Rakoff says

Jewish identity dilemma 'healthy'

By NORMAN TOLLINSKY

TORONTO–

In the first of a series of four lectures at Beth Tzedec Synagogue, Dr. Vivian Rakoff claimed that the dilemma of Jewish identity in North America produces a tension that is both healthy and creative.

"Welcoming the world out there as a possible extension of a valuable and complex historical identity has allowed us an extraordinary efflorescence of intellectual and spiritual life," he said. "To hide is not to assert one's Jewishness but to absolutely deny its most elaborate and creative tension."

Dr. Rakoff, who refers to himself as a non-observant Orthodox Jew, is director of Post Graduate Education at the University of Toronto's department of psychiatry and is also distinguished as a poet, dramatist, and television personality.

"It is part of the human endowment to continue to be what you are and, paradoxically, there have been very few Jews who have been more aware of their Jewishness than those who have consciously hidden it."

Dr. Rakoff argued that living at the edge of North American society has certain definite advantages.

"It has given Jews their extraordinary critical distance from the society, which inevitably impels them to the side of historical forces leading to openness and democracy."

Condemning what he referred to as an inward-turning Jewish identity, Dr. Rakoff argued that the ghetto mentality is a corruption of what it means to be a Jew in a non-Jewish world.

"It always struck me as paradoxical that after centuries of wishing to break out of the ghetto, the Jews should voluntarily recreate for themselves that which was imposed upon them by the Czar," he said.

Judaism's emphasis on the here and now, its rejection of theological sentimentalism, and acceptance of human appetite give Jews a mission in the Western world, said Dr. Rakoff.

"We provide a model of how a man may live in a world in which it is assumed that everyone is entitled to be happy all the time."

The Beth Tzedec lecture program is sponsoring another three evenings of discussion with Dr. Rakoff to be held each Thursday evening at 8:00 p.m. until March 8. Topics for discussion will include the Jewish family and the problem of intermarriage.

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From time to time JIAS submits for publication lists of "Relatives Sought" and this is another of such lists appearing below. If you know the whereabouts of the persons listed, please contact immediately the Jewish Immigrant Aid Services of Canada (JIAS), 152 Beverley Street, Toronto–363-7231.

"Relatives Sought -JANUARY-1973"

1.
GARBER, Hope, presumably in Toronto, since 1965, husband, Joseph, had a clothing rental establishment in London, Ontario, sought by Eric Geiss, Toronto, who wishes to return something to her.

2.
ZARETSKY, Benjamin, son of Wolfe and Doba Zaretsky, nee Shur, last known address Winnipeg, Canada, or any members of his family, sought by Dorothy Levin of Winnipeg. Benjamin Zaretsky is deceased and he may have had other brothers, sisters or other relatives residing in Canada who Mrs. Levin is anxious to contact.

3.
ZABOROVSKY, Zalmen-Hilel and Khaim-Abe, left Russia for Canada about 50 years ago, they had children, sought by cousin, Itsak Bogolyubov, who recently arrived from Russia to Israel, his mother's name is Kuna Zaborovska and she is the daughter of Joseph Zaborovski.

4.
ROZENCWAJG, Hersh-Mayer, born in Lodz, Poland, 44, son of Israel-Chaim and Toba, brother, Yakov and sisters, Guta and Bluma, sought by brother, Berek Rozencwajg, now in Quebec.

6.
KARPILOVSKI, Monia, student, son of Leib and Ester, nee Krutgolov, sister, Sofia, born in Kiev, 52, sought by cousin, Leonid Krutgolov, son of Grigori and Berta, born in Kiev, 41, now in Israel.

"Relatives Sought -DECEMBER-1972"

1.
GOLDTATER, Zisze, in Canada since 1948, born in Warsaw, 61, sought by friend, Aaron Kramil, son of Ignac, married, wife Anna, now in Toronto.

2.
KRENICER, Gerszon, or any of his children, from Lodz, Poland, 24 Dowborczykow. Any other Jewish person by the name of Krenicer or Crenitzer may be related to the person sought. Sought by Richard Lerman, Freeport, Bahamas.

3.
MEDWED, Jack or John, dentist, born in Tultchin, Russia, 67, son of Daniel and Miriam, sought by aunt, Inna Ofshtein, nee Gamolin, now in Israel, daughter of Wadim and Sofia, born in Kiev, 26 years of age.

4.
OKOPNIK, Benjamin-Samuel, last known address 425 Manning Avenue, Toronto, son of Daniel, in Canada since 1923, sought by relative, Helena Gruner, born in Novo-Miasto, Poland, 48, now in Israel.

"Relatives Sought -JULY-1972"

2.
LEWIS, Jack, furniture salesman, born in England, presumably in Los Angeles, furniture salesman, has two daughters, sought by friend, Meyer Horen, Toronto.

9.
ZYLBERBERG, Dasha, born in Radom, Poland, 55, resided at 71 Slowackiego, Radom, daughter of Boruch and Cypora, had three brothers and 4 sisters, married Lebel Sigfrid her sister, Mania had a clothing store in Krakow, sought by sister, Mania Gora, Ottawa.

10.
TUTOV, first name not known, arrived in Canada in 1940, resided in Ottawa, born in Nevel, Russia, son of Michel and Rochel, wife, Genia, sons Garry, Boris and Riwen, sought by uncle, Alter Tutov, son of Berel and Ruchel, nee Kriger, now in Israel.

11.
TEICH, Josef, born in Budapest, Hungary, 61, son of Rosa and Simon, textile engineer, sought by cousin, Marycy Hermansdorfer, Vienna.

GOLDSCHLAGER, Alain, born in Belgium, jeweller, has a brother, Christain Goldschlager in Israel, sought by Harriet Hilton, Indianapolis, USA.

13.
JELLINEK, George (Juri), arrived in Canada from Israel in 1951, born in Czechoslovakia, sought by friend, Edgar Manheimer, Zurich, Switzerland, son of Jacob and Margarat.

16.
JURKIEWICZ, Esther, arrived in Canada from Sweden, sought by friend, Sana Kielmanowicz, France, born in Lodz, Poland.

18.
ZILKA, Nina, Harry and John, presumably residing in Toronto, sought by step-sister, Lydia Parlova, married name Golodny, residing in Moscow. A friend of Lydia's, Mr. Brodetski is now in Israel.

'Relatives Sought -AUGUST-1972"

1.
BONUS, Moniek or Marian, born in Grabow, Poland, 52, in Canada since 1950, sought by cousin, Pola Silberscher, nee Waisberg, daughter of Jacob and Fela, 49, born in Ozorkow, Poland, Australia.

2.
REZNIK, Leika, nee Kerzmann, in Canada since 1925, born in Moldavia, 70, daughter of Berl and Ester, sought by niece, Feiga Zekzer, nee Kerzman, daugher of Hersh and Etya, now in Israel.

3.
SCHWARTZ, David, from Telz, Lithuania, son of Moishe and Hana, sought by cousin, Sura Leika Shuster, daughter of Meir-Iuda and Tzipa-Racha, now in the States. David Schwartz should be a resident of Toronto.

6.
UMANSKY, Aron, last known address 671 Euclid Avenue, Toronto, is sought by Lea Lechtchiner, Kiev, Russia.

7.
RAISBERG, Leibl, presumably in Toronto, son of Eli and Ita-Fruma, has a brother, Joseph and sister, Sara, born in Zhitomir, Ukraine, sought by cousin, Joseph Shapira son of Elimelech, born in Zhitomir, residing in Russia.

9.
RUBENCHIK, Ruva, father–Gedalie, in Canada since 1944, born in White Russia, 52, sought by relative, David Kaplan, son of Zial, in Israel since 1972.

"Relatives Sought -SEPTEMBER-1972"

5.
ROSENSHTREICHT, Dr. Friedrich, was with the Toronto General Hospital, sought by Wolf Akerman, son of Tuvia, married, wife Gitl and sons, Mordechai, Tuvia and Tzvi, residing in Israel.

4.
OJZEROWICZ two brothers, sons of Meilech, from Opatow, Poland, sought by cousin–Hersz Ojzerowicz, of Jamaica, New York.

3.
SCHAPIRA, Nusha, married name unknown, born in Medzilaborce, Czechoslovakia, 47, in Canada since 1948, lumber merchant, sought by friends, Edith Winkler, nee Tyroler, born in Czechoslovakia, 47, residing in Montreal.

2.
BERGER, Jacob, last known residence–Vancouver–son of Shmuel and Henrietta, nee Reich or Yam, arrived with a "Children's Transport" may now be in Toronto or Montreal, sought by cousin, Chana Packer, nee Reich, daughter of Shmuel and Carola, nee Goldbach.

1.
REISENBERG, Leib, Joseph, Sarah, in Canada since 1920, children of Elie and Frume, sought by Haim Gorohowsky, now in Israel. Persons sought are presumably residents of Toronto.

"Relatives Sought -OCTOBER-1972"

1.
FEFER, Mendel (Munis), son of Antchel and Chava, arrived in Canada in 1960 or 1965, born in Tluste, Poland, lived in Lignica, Poland, sought by friend, Aaron Fainer.

3.
ZUCKERKANDEL, Adolf and Isidor, married, presumably in Toronto, Adolf since 1920, Isidor since 1932, born in Vienna, Austria, 67 and 57, respectively, sons of Samuel and Lejcia, nee Hundert, sought by cousin, Sala Hartman, daughter of Josel and Jetti, 55, in Denmark since April, 1971.

4.
KLUZMAN, Shimon, has a son, Kopel, Kopel's wife is Rifca and they have children–TREITMAN, David and his children–GUROVETZ, Benjamin and his children–all reside somewhere in Canada, sought by relative, Khaim Kluzman who recently succeeded in escaping from Russia and now lives in Israel.

5.
KASSMAN, Arthur, was last known to be at the Hebrew University in Jerusalem, he is about 25, has red hair and is an Orthodox Jew, presumably returned to Canada in 1971, sought by Charles King, Toronto.

6.
BRAVEY, first name unknown, about 32, son of Camyel Abranovez Bravey, has a sister Maya, sister married to a physician and may be living in New York, sought by cousin, Morris Enkin, Windsor, Ontario, Canada, barber, born in Leningrad, 70, son of Gerald, father of Bravey left for Israel in 1927, well-known mathematician, plays chess very well.

7.
LOBZOVER (Feder) Mina, in Canada since 1945 (may have left for the States), born in Krakow, daughter of Nathan and Rachel-Tilly, has three sisters, sought by niece, Molly Rotstein, daughter of Aaron Joseph and Gitel.

8.
DOMANY, Robert, born in Budapest, Hungary, 40, son of Josef and Margit, nee Waldman, sought by father, Josef Domany of Israel.

"Relatives Sought -NOVEMBER-1972"

2.
GOLDENBERG, H., last known address 37 Beverley Street, Toronto, born in Germany, 50, son of M. Goldenberg, sought by father, presently residing in Germany.

4.
KIWIT (Kwit), Richard, Jewish, from Germany, presumably served in the Canadian Airforce during 1939-1945, sought by cousin, Werner Kiwit.

5.
KAMENIETZKY, Baruch, born in Grodno, Poland, 60, son of Aaron and Sarah, sought by nephew, Aaron Kamenietzky, son of Itzhak and Elizabeth, Toronto (Mississauga).

8.
KLEINER, first name unknown, presumably residing in Toronto, sought by Mr. Cherniawsky. (Disregard–person traced.)

9.
LEIBMAN, Isrul and Sura, somewhere in Canada, 55, son of Shaia, sister, Asia, sought by friend, Sura Junik, nee Moniek, daughter of Samuel and Mira, Montreal.

10
JOZEF, Rachel, born in Vaslui, Roumania, 58, housewife, daughter of Moishe-Leib Joseph, baker in Galatz, Roumania, sought by uncle, Lupu Joseph, son of Moishe-Leib, Toronto.

Montreal Dateline

Rabbi Harry Stern

The Kiwanis Club of Montreal recently honored a 46-year member-**Rabbi Harry Stern**, spiritual leader of Temple Emmanu-El. Together with the late Rev. Normand Rossen, Rabbi Stern organized the first ecumenical service in North America. Rabbi Stern's main contribution to Kiwanis was in the public affairs and support of Churches area, and his fellow Kiwanians presented him with a large framed replica of Kipling's poem If.

***

Zvi Yavetz, chairman of the graduate school of history at Tel Aviv University, visited Montreal last weekend to confer with leaders of the Canadian Friends of the Tel Aviv University. Professor Yavetz also addressed a class at Loyola College, where Dean Lawrence Bessner, acting chairman of the Canadian Friends, heads the Commerce faculty.

***

Mrs. Minnie Abbey, longtime head of Allied Jewish Community Services' Kovod Fund, has been named honorary trustee of the Women's Federation.

***

Mrs. Roz Brott has been named director of the women's division of the Combined Jewish Appeal, while Mrs. Beverly Ashmele has been appointed CJA associate.

***

Jack Richer, former president of the Montreal Y, has been appointed chairman of a special task force to study methods on how the Y can better deliver services to the community. The self-study will also examine Y structures and how they can be improved to allow more people to become involved in Y management.

***

B'nai B'rith Women's Council President, **Rita Vosberg** in co-operation with Hillel, has organized a series of clinics to test for Tay Sachs disease at five Montreal campuses. Students are requested to check local notice boards for dates and times.

Shirley Rabinovitch

Eastern Region President of the Canadian Zionist Federation **Shirley Rabinovitch** has been elected to chair Montreal's 25th Anniversary Committee. Mrs. Rabinovitch is also spearheading the community's task force in organizing Israel Week at Place Bonaventure on April 29 to May 7.

Life has become exciting for energetic Judy Jordan

By MIRIAM HERMAN

TORONTO—

From the inner sanctum of executive office suites, where she heads up the 25-member Toronto Board of Education, Judy Jordan modestly confesses to still being slightly amazed that an "in-her-40's Jewish matron" should have become chairman of the board.

Actually, the fact that she is a woman, and Jewish to boot, has evinced little more from her colleagues than the usual good-humored jokes about being a Jewish mother and "where's the chicken soup?".

Apparently, most of the flak comes from the fact that she resides in and represents one of Toronto's more affluent areas (Ward 11). "The 'comfortable people' who live north of Bloor St. are suspect of not being in tune with inner city needs," she said.

Mrs. Jordan's appointment as chairman did not come about in a vacuum. She had served as vice-chairman last year. But she finds that being chairman is practically a full-time job, with a schedule that leaves one breathless just to hear about it.

There are a staggering number of meetings and public functions to attend. There are budgets, curriculums, and personnel problems to consider, and reports to write. And wedged somewhere in between there must be time for household, wardrobe and, yes, the hairdresser's. However, Mrs. Jordan

Judy Jordan

appears to be able to meet the whirlwind of activities with equanimity.

Her interest in education dates back many years to her home and school involvement. It paralleled that of her late husband Dr. David Jordan, a pediatrician, who was a Forest Hill trustee for six years.

The decision to become a candidate herself, following her husband's death, was made during the second term as president of the Toronto Council of Home and School.

For a gal who admits that she is not a politician (she is not even a card-carrying member of a political party), and has no political ambitions beyond the field of education, she shows an unexpected enthusiasm for election campaigning.

Her two children, Mark, 19, a second year University of Toronto student, and Gail, 17, who attends Forest Hill Collegiate, are all for mother's career, even though it can occasionally mean a Sunday evening "good night—I'll see you on Friday!" They were in on both the original decision to enter the race four years ago, and the recent one to accept the chairmanship.

One of Mrs. Jordan's over-riding concerns as chairman is the return of autonomy of the individual school boards, particularly since new provincial ceilings have been placed on the education dollar.

"There is a redundancy of levels of control which means that not only the trustees but the administrators as well are doing double duty," she said. "We should be given the money and be allowed to make our own decisions."

Do womanly attributes give her (and the four other female members of the board) any special insight into the needs of children?

Mrs. Jordan said she didn't think so, but added that "being a parent and having children in the school system is extremely important. That is one way of getting feed-back and an understanding of where the needs are."

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Royal Winnipeg Ballet principal dancers Ana Maria de Gorriz and Salvatore Aiello dance the roles of Rita Joe and Jamie Paul in "The Ecstasy of Rita Joe," which played at Toronto's O'Keefe Centre from Feb. 13 to 17.

Ecstasy of Rita Joe

'A great creative work'

By RICK KARDONNE

The Ecstasy of Rita Joe is one of the greatest creative works to emerge in North America in the last decade.

It is much more than a powerful gripping tale of racism directed against Indians in Winnipeg; it is a beautiful moving integration of music, dance, film and poetry. Each element of this multimedia classic blends with the other to produce a flawless whole.

Ann Mottifee is truly a major folk singer-songwriter. She far surpasses better-known figures such as Gordon Lightfoot and Neil Young in every aspect, be it melody, variety of styles, and mature, sensual voice.

Her music ranged from a funky urban jazz to hauntingly beautiful minor-key love ballads that sounded Israeli in feeling.

George Ryga's dramatic poetry and lyrics retained a pithy impact, starkly powerful due to their utter simplicity. He strongly conveys both the lyrical imagery of Indian folklore and the gritty ugliness of the urban Indian slum.

Don S. Williams' film clippings perfectly illustrated the rural Indian shacks, the overwhelming space of the Manitoba plains, and the dingy red ghetto of North Winnipeg. It was achieved through the sure knowledge of the power of understanding.

Under the skilfull and highly imaginative choreography of Norbert Vesak, the Royal Winnipeg Ballet put on a truly exciting and memorable performance. Ana Maria de Gorriz, as Rita Joe, is Canada's foremost woman dancer. As technically adept as Veronica Tennant, she surpasses the National Ballet's prima ballerina in terms of dramatic sensitivity. She truly was Rita Joe, the Indian girl from the reservation who comes to Winnipeg, falls in love, becomes bewildered by urban life, gets involved in drugs and prostitution, and eventually is sent to jail. Beauty, love, despair, confusion, rage–Miss Gorriz effectively conveyed them all.

Salvatore Aiello, as her man Jamie Paul, was entirely appropriate for his part: no Romeo, just an ordinary country boy lost in the big city.

The Royal Winnipeg Ballet is definitely one of the outstanding dance companies on this continent. It has amazing versatility and adaptability to many different styles of music. These qualities were aptly demonstrated in a Rondo, choreographed by John Neumeier, in which a deliberately mechanized dance to electronic music (by Ian Bark, Volka Rabe and Jan Mortenson) was immediately juxtaposed against a slow, sensuous Mahler "lied" and the Elizabethan fairylike innocence of Simon and Garfinkel's **Scarborough Fair**. Here again, Ana Maria de Gorriz brilliantly shone. Following the Rondo, Sylvester Campbell and Marina Eglevsky danced an acrobatic **pas de deux** by Rossini.

It was an evening that will be long remembered. Clearly, Arnold Spohr's Royal Winnipeg Ballet is one of the very best dance companies in the world today, and I am confident that it will continue to be a showcase for the boldest and most original artistic creativity.

Israel film festival begins with 'Siege'

TORONTO–

Sunday's showing of the Israeli film **Lupo** marked the first of a series of films to be featured as part of this city's celebration of Israel's 25th anniversary, Frank Dimant, executive director of the celebration committee, said this week.

Films in the festival include **Siege**, the story of a young woman whose husband is killed in the Six Day War, to be shown March 11; **I Was Born in Jerusalem**, with Israeli singer-actor Yehoram Gaon on March 25 and **Three Days and A Child**, which will be shown April 1.

All films in the festival–jointly sponsored by the Keren Hatarbut Institute, the United Organization for Histadrut and the Jewish Student Federation of York University–will be shown Sundays at 7:00 p.m. at Northview Secondary School.

A superb book on Vietnam war from winner of Pulitzer Prize

book review

By BERNARD BASKIN

THE BEST AND THE BRIGHTEST by David Halberstam; Random House of Canada.

The conflict in Vietnam was the longest and most costly in American history–both financially and morally. It was also the most fustrating and divisive.

The blood-letting may have come to an end, but terrifying questions still remain–perhaps they will never be fully answered. How did the United States become involved in a struggle that was lacking in logic or basic objective against a small people with whom it had no real quarrel? How could the government and people of the United States–so sensitive to crimes against humanity which they had been the first to outlaw at Nuremberg and Tokyo–pour the deadly equivalent of two Hiroshimas every month on the inhabitants of a distant country?

How was it possible that after popular dissatisfaction and protest forced President Johnson to retire, his successor who had been elected on the promise to "end the war," persisted in dropping more bombs than ever before? And perhaps, strangest of all, how was it that some of the best and brightest leaders in the country–men of brains, foresight and vision–allowed a senseless drift into an ever-larger struggle and proved incapable of extricating their country from a trap of their own devising.

David Halberstam, a brilliant journalist whose reports from Vietnam to the **New York Times** won him a Pulitzer Prize and several other awards, has written a lengthy but fascinating narrative of the complicated decision-making process that led to disaster.

On one level **The Best and the Brightest** is a volume of incisive portraits of the "thinkers" most directly involved during the Kennedy and Johnson administrations. The author disects such famous policy-makers as Robert McNamera, the human computer; former secretary of state Dean Rusk, well meaning, cautious and blundering; McGeorge Bundy with his immpeccable academic credentials; Walt Rostow, a hyper-optimist right to the end–and many others.

But on another and more important level it is a harrowing step by step analysis of initial mistakes and miscalculations compounded by pride, bureaucracy and a peculiar kind of moral and political blindness. "It was a war," writes the author, "which no one wanted but which the rhetoric seemed to necessitate." A small elite, unwilling to look or learn from the past, was carried away by anti-Communist hysteria and swept along on a wave of power and omniscience.

Halberstam is a superb writer who has brought together an astonishing number of facts and ideas–against the background of a troubled and perplexed country–in an intelligent, coherent and perceptive manner. There is no living person who has not been affected, directly or indirectly, by the war. **The Best and the Brightest** is the only book I know that tells cogently and in such detail why and how it came to pass.

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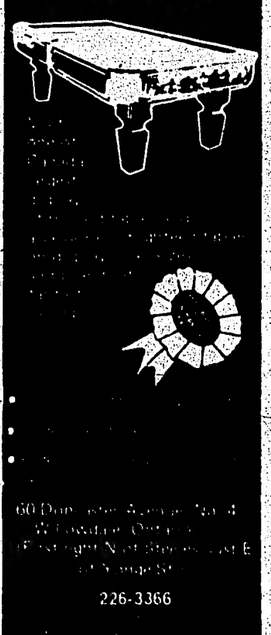
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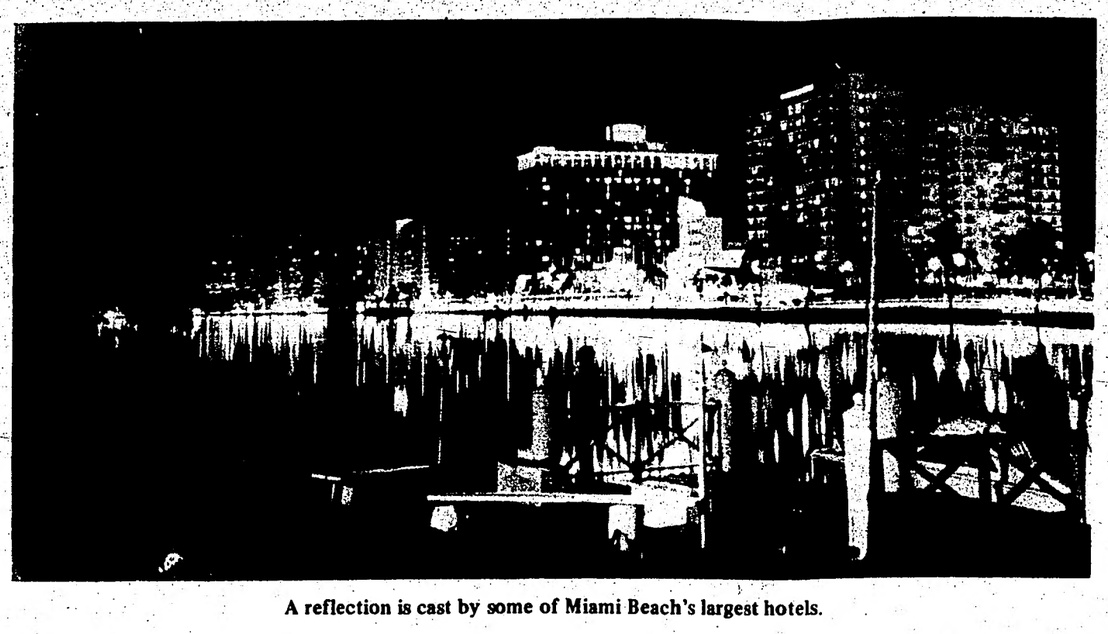

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Richler called self-hating Jew in clash with university students

By SOL LITTMAN

NIAGARA FALLS, ONT.- An internationally famous Jewish-Canadian novelist last weekend castigated a group of Jewish university students, describing them as "dense," "ill mannered," and "suffering from ghetto paranoia."

Mordecai Richler, 42, author of **The Apprenticeship of Duddy Kravitz, Cocksure** and **St. Urbain's Horseman**, was angered by questions addressed to him by students attending a conference sponsored by the Jewish Students' Federation.

During an informal Friday night discussion, several of the students accused Richler, winner of the **London Jewish Chronicle**'s Literary Prize, of being a self-hating Jew whose portrayals of Jewish characters exposed Jews to anti-Semitic vilification by Christians.

One student demanded that Richler confess that his work was a "rip off" exploiting his Jewish background in order to make money. Another repeatedly called on the writer to "explain his beliefs" and was resentful when Richler replied, "read my books."

"I didn't come here for you to tell me to read your books," the student persisted. "You were invited here to talk to the students, so I think you should talk."

Richler, who was scheduled to give an address the following day (Saturday) was part of an improvised panel which included Ben Meyer, Hillel director at the University of Toronto, and Professor Leo Davids, sociologist at York University.

Author Mordecai Richler

Richler defended his inclusion of crass, exploitive Jewish characters in his novels, saying, "what I am writing about is the human condition. Life is replete with unsympathetic people and some of them are Jewish."

Richler said that it would be an impossible condition to impose on a Jewish writer that he be limited from creating any character that might fuel the response of some anti-Semitic extremist.

Commencing his formal address on Saturday afternoon, the shirt-sleeved Richler announced that he had abandoned his original speech.

"I intended to deal with literary confusions, modish philosophies, brutalized sex and rampaging Canadian nationalism. In a word, non-Jewish themes, but I don't think such matters interest you.

"I was tempted to buy a bucket of paint and dab the hotel wall with swastikas, because I can think of nothing that would have given you more pleasure, a larger thrill, certifying your ghetto paranoia.

"Your Jewishness, unlike my own is distorted, meanminded and self-pitying. It was not licensed by Hillel or Rabbi Akiva, but by ignorance and bigotry born of know-nothingness. How self-deprecating. How insulting."

Richler expressed shock at the amount of anti-gentilism he had heard expressed that weekend. It exceeded any expression of anti-Semitism in Quebec, he said.

He questioned whether the "multi-flowered Jewish tradition is so frail a plant that it can only flourish in the compost heap of adversity.

"Do you really think so little of yourselves and your heritage that you feel it would falter and fade if exposed to the outside world? Are you really concerned about such transient banalities as **Bridget loves Bernie**. Is this your notion of what is important?"

North York controversy over prayer

Cont'd from Page 1.

body to deny me my right to religion."

(Controller Greene told **The CJN** she is not an atheist, but a Roman Catholic.)

Knox continued: "I much prefer some prayer than a void... We have to have some sort of acknowledgement through prayer to God."

The alderman, who will second Bedder's motion for a new secular prayer, said there is personal animosity between man and man on council, but not on a religious basis.

The controversy on North York Council blazed into headlines when **The Globe and Mail** reported a clash between Mayor Mel Lastman and Williams over the controller's recitation of the Lord's Prayer during the moment of meditation.

The Globe reported Williams as telling Lastman: "The day a Jew or any other member of this council thinks they have the right to deny me my rights to express my beliefs in this meeting-and I reflect the majority beliefs in this borough-your attempts to stop me will be done over my dead body."

With the exception of Lastman, council voted Feb. 12 to support Williams. Later, the controller told council he had instructed his lawyer to initiate legal proceedings against **The Globe**.

"There is no doubt in my mind I did not use the word 'Jew,'" he told **The CJN**. "I feel they cannot take away the fundamental right of persons to express their views. I object that I can't say a particular prayer that is meaningful to me."

Asked why he can't say the prayer silently, he replied: "I don't want to be silenced... People elected to serve the public should have the right to express basic principles under which business is conducted in the best interest of all citizens."

After **The Globe** report, Williams said he had to spend the whole day speaking to his Jewish friends "to explain the situation." He emphatically declared "there are no racial bad feelings on council."

Controller Paul Godfrey commented that "the whole thing is way out of hand. As a Jewish member of council, I've never had any specific racial incident occur in eight years."

Controller Greene explained she didn't feel the Lord's Prayer is a representative prayer. "I think it's rude to have people standing there during a prayer which they can't join in," she said.

There are many minority groups in the borough, she pointed out. "I feel it's not a Roman Catholic prayer. We also have a large Jewish population and also several atheists and agnostics on council."

Bedder's secular prayer reads: "As we prepare to conduct the business of the borough of North York may each of us be blessed with the guidance to govern properly; the intelligence to make right decisions; the integrity to place municipal affairs ahead of our private interests; tolerance to respect the views and rights of others and fortitude to restrain from evil."

In view of the dispute over the Lord's Prayer, many council members viewed the wording of the Bedder prayer with irony.

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Present three leadership development awards

TORONTO–

Three young Toronto community leaders were presented with leadership development awards at the annual meeting of the United Jewish Welfare Fund of Toronto, held this week at Beth Tzedec Synagogue. Presentations were made by UJWF President Harry L. Wolfson.

Saul Merrick received the leadership development award, given annually to young leaders, "in recognition of the need to encourage, stimulate and prepare young people for community leadership." The citation adds that the award is made "for service and commitment to the community."

Jeannette Stein and Francie Storm received General Assembly leadership development awards for their activities in connection with the 41st General Assembly of the Council of Jewish Federations and Welfare Funds held last November in Toronto.

A senior partner in the law firm of Merrick, Young, Saul Merrick has been active in UJA-ISF campaigns, is on the board of Trustees of Shaarei Shomayim Synagogue and is a member of the board of the Jewish Camp Council.

Francie Storm has been involved in a variety of community projects. She took part in a Jewish education program in collaboration with the Board of Jewish Education; helped co-ordinate Tay Sachs clinics in Toronto; and participated in a Chanukah project of the Jewish Family and Child Service. She was co-chairman of Toronto's leadership development activities for the General Assembly.

Jeannette Stein was co-chairman of the Young Women's Leadership program and co-chairman of Toronto leadership development activities at the General Assembly. She has been an active participant in a variety of community activities, is membership chairman of Toronto Hadassah and a member of Hadassah executive.

Following the presentation of awards, UJWF past president Donald Carr presided over the election of officers for 1973.

Herbert H. Solway was re-elected to the post of chairman of the board of directors.

Newly elected officers included: Barrie D. Rose, Philip Givens and David Rotenberg, vice-presidents; Kurt Rothschild, treasurer; Murray Segal, assistant treasurer; Al Green, chairman of the Men's Service Council; Mrs. Samuel Shanker, president of the Federation of Jewish Women's Organizations; Mrs. Mark Gross, chairman of the UJA women's division; Mrs. Arnold A. Epstein, secretary and Jack M. Rose, honorary counsel.

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Spy trial opens

Cont'd from Page 1.

Subhi Naarani, 28-year-old Bedouin living in Tivon, pleaded "Not guilty."

The trial opened in a tense atmosphere following the receipt of an anonymous telephoned bomb threat. The court building was searched thoroughly, but no explosives were found.

Before the trial began, iron barriers were placed in front of the entrance and the entire areas was cordoned off. Baton-armed police were on the alert, evidently on guard against demonstrations or any attempt to lynch the six men who were to appear in court as had almost occurred when they were remanded. But the conduct of the small crowd in front of the court building was exemplary. The small, austere white-walled courtroom was half empty for the opening of the proceedings. Assembled inside were about 50 people, including the judges, the accused men, prosecution and defence counsel and a few Arab women, the wives and relations of the four Arab defendants.

The six accused men entered the court quietly. They were guarded by four armed policement who stood on both sides of the small dock.

Kahane denounced

JERUSALEM (JTA)–

Foreign Minister Abba Eban has denounced Rabbi Meir Kahane for worsening Jewish-Arab relations. Eban called the Jewish Defense League leader a "demagogue" whose words and deeds ran counter to the Jewish spirit and created religious and political conflicts between Jews and Arabs.

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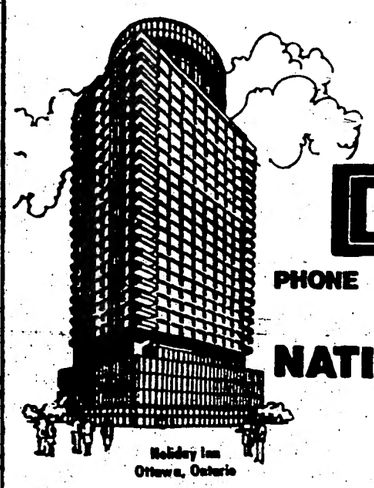
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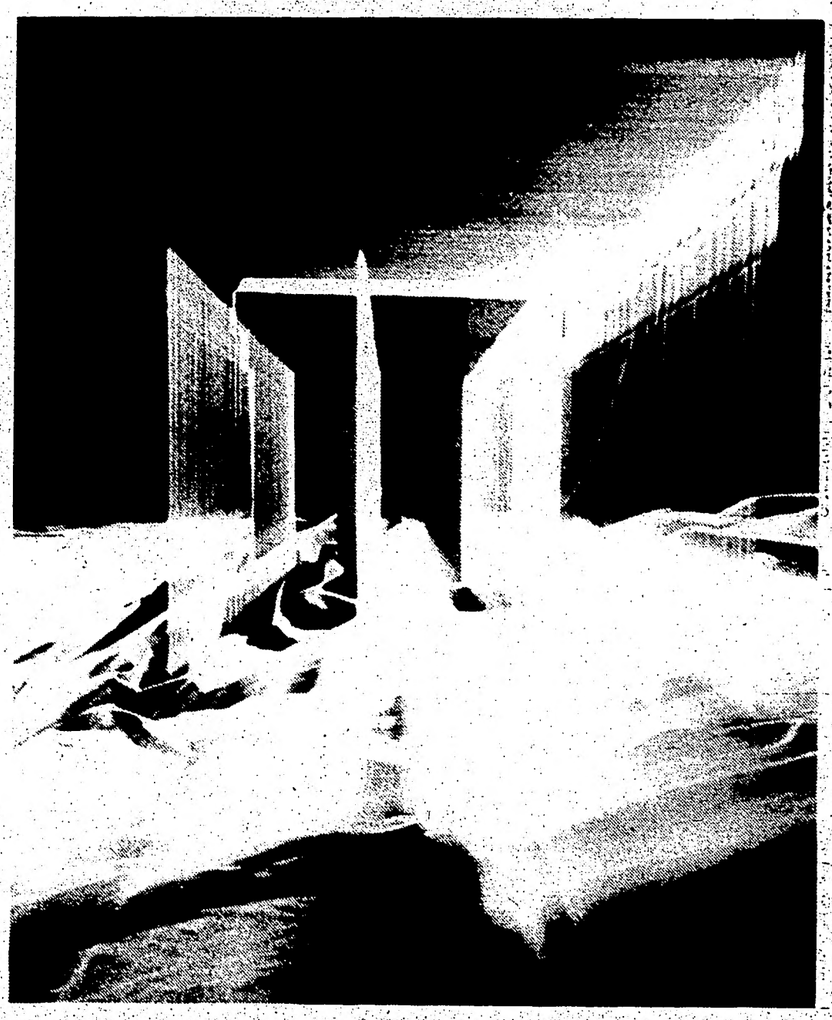
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NEW SALES	572,842,754	405,348,141
PAYMENTS to policyowners and beneficiaries	24,994,275	23,670,767
ASSETS	286,622,470	251,668,179

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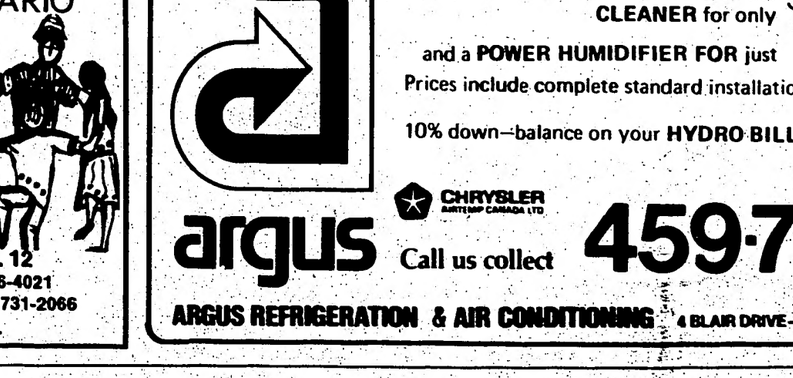
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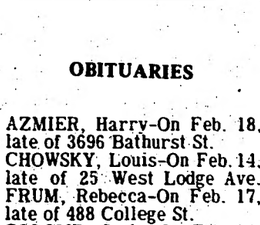

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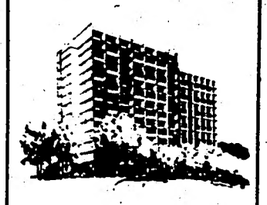

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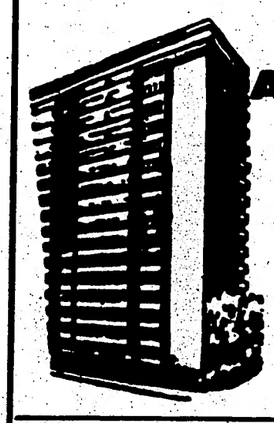

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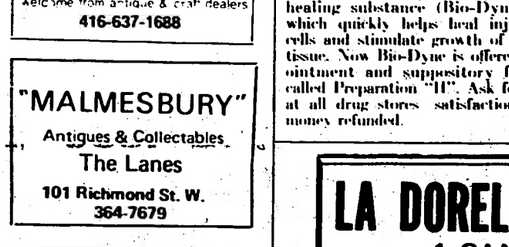

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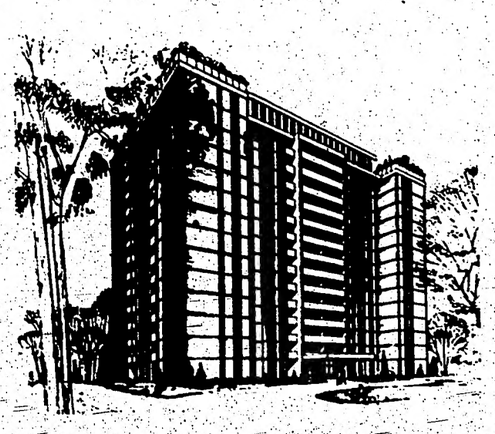

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Reluctant rebel finds contentment in career, marriage

By LINDA SHAPIRO
TORONTO–

In these days of housewives' malaise, role transplants and emasculation blues, it's very refreshing to meet a happy woman with a husband, a son and a career.

Shelly Romalis, 33, born in Brooklyn, N.Y., received her doctorate at McGill University and has been teaching anthropology at Toronto's York University for three years.

"Please mention what an anthropologist does," she adds with professional zeal. "So many people have no idea what it's all about. I remember how excited my father was when he saw a job advertisement for an anthropologist in **The New York Times**."

An anthropologist-male or female-studies human societies and cultures, both past and present, and being a very adventuresome, independent spirit, Shelly was naturally attracted to it.

Shelly Romalis

"The thought of travelling to the remotest parts of South America to study primitive people always seemed so romantic, so exotic," she said.

"Being the first born and possessing a very high need for achievement, I was determined to have a career. I wasn't going to be sidetracked into a dead-end marriage. But then I met Coleman at McGill and, although I really loved him, I was terribly depressed over the fear of losing my identity.

"We lived together for a short time and fell even more in love. And then all the traditional responses were triggered off. I fought getting married, I really did, but eventually we did it.

"To think that I actually went through with all the marital rites de passage! Shower, engagement ring, which I've long ago stuck in a drawer somewhere, big wedding, white dress and I remember being embarrassed because I almost liked it all."

The reluctant rebel considers it very ironic that, in some ways, she's now more conventional than she ever thought she'd become.

"I've always interdated and never wanted to marry a Jewish boy. In fact, I was horrified when I realized what I was going to do. My parents were so marvellous, never imposed never insisted. They just sat around and prayed that everything would work itself out."

Shelly feels that young people who don't leave home to live on their own miss many valuable growth experiences which could "contribute greatly to their psychological mobility.

"Because there's no longer any stigma to remaining single, women today have more life options than ever before and yet I'm always amazed by the conservative young girls I meet who still consider marriage as the only way out.

"We have friends who are professional and single and who will probably never marry, as well as friends who are living together. We know many married couples who have decided to have only one child, others who have decided not to have any."

Involved in the academic community professionally and the Jewish community intellectually, Shelly is currently investigating the sex roles in historic Jewish laws and cutoms from the Talmudic to the Ghetto times and how they are affected by economic and political changes. She also believes that women cannot become "total beings in their own right" until they possess political power.

"My husband, Coleman, is totally supportive of my career. If he weren't, I never would have married him. He's got none of those masculine notions about power and prestige.

"Unfortunately, most women see themselves as appendages to their husbands' careers. I was determined to be a woman and a professional – not an appendage."

Believers in non-sexist rearing of children, the Romalises don't reinforce so-called masculine behavior and punish so-called feminine behavior in their three-year-old son.

"No activity is closed to Liam. His toys range from trucks to dolls and he doesn't conceive of 'mommy' as someone who sits home and 'daddy' as someone who works. We are also very open about sex and are doing everything we can to prevent those pathologically distorted sex roles.

"Right now, we're in the process of deciding whether or not we want to have another child. Even my mother, an unusually liberal woman who got her masters degree at 40, says that 'one is fine.'"

And as Shelly Romalis contentedly leans back with her son in one arm, her cat in the other, and a copy of **The American Anthropologist** by her side, she adds with an honest smile, "I've got a unique marriage."

Why risk the odds'

By GARY WEISS
TORONTO -

"Every marriage is a risk, a very fragile bond, particularly in the changing modern context. So why lengthen the odds for success by marrying outside the faith?" said Rabbi Albert Pappenheim of B'nai Israel Beth David Synagogue during a panel discussion on intermarriage at William Lyon Mackenzie Collegiate Institute, last week.

Rabbi Pappenheim, president of the Toronto Board of Rabbis, Robin Smith, a United Church minister, and Father Wilfred Dewan, executive director of the Catholic Information Centre in Toronto were appearing as part of Society '73, a student-organized program of debates, seminars and workshops.

The panelists stressed the importance of the quality of the relationship in an interfaith marriage. But they also pointed out that this is only one aspect of intermarriage, that the union has consequences which reach past the immediate ones for the bride and groom.

"Throughout history," said Rabbi Pappenheim, "in minority communities there has been a strong convention to preserve the group identity. For this reason it has been important to preserve marriages within the faith."

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Murray Grossman is a family man, with three young children, and he and his wife are active in community and synagogue activities.

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